THE BOOK OF COMMON PRAYER,

AND

Administration of the Sacraments, and other Rites and Ceremonies of the Church, According to the Use of the Church of *England*;

Together with the

Psalter or *Psalms* OF DAVID,

Pointed as they are to be Sung or Said in Churches.

LONDON,
Printed by *John Bill*, *Thomas Newcomb*, and *Henry Hills*, Printers to the Kings most Excellent Majesty. 1679.

Cum Privilegio.

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An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

Primo Eliz.

WHere at the death of our late Sovereign Lord King *Edward* the Sixth, there remained one uniform order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England*, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, Authorized by Act of Parliament holden in the fifth and sixth years of our said late Sovereign Lord King *Edward* the Sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first year of the Reign of our late Sovereign Lady Queen *Mary*, to the great decay of the due honour of God, and discomfort to the professours of the truth of Christs Religion:

Be it therefore enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in, or by the said Book, shall be void, and of none effect, from and after the feast of the Nativity of Saint *John Baptist* next coming: and that the said Book, with the order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand, and be, from and after the said Feast of ℣ Nativity of S. *John Baptist*, in full force and effect, according to the tenour and effect of this Statute: Any thing in the foresaid Statute of Repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all, and singular Ministers in any Cathedral, or Parish Church, or other place within

realm of *England*, *Wales*, and the Marches
ame, or other the Queens Dominions, shall fro
after the Feast of the Nativity of S. *John Bapt*
next coming, be bounden to say and use ȳ Matten
evensong, Celebration of the Lords Supper, an
dministration of each of the Sacraments, and
heir Common and open Prayer, in such order an
orm as is mentioned in ȳ said Book, so Authorize
y Parliament in the said fifth and sixth year of th
Reign of King *Edw.* the Sixth; with one alteration,
or addition of certain Lessons to be used on every
unday in the year, and the form of the Litany alter
d, and corrected, and two sentences onely added i
he delivery of the Sacrament to ȳ Communicants,
nd none other, or otherwise: and, That if any man
er of Parson, Vicar, or other whatsoever Minister,
hat ought or should sing, or say Common Prayer
entioned in the said Book, or minister the Sacra
ents, from, and after the Feast of the Nativity of
aint *John Baptist* next coming, refuse to use the said
ommon Prayers, or to minister the Sacraments in
uch Cathedral, or Parish-church, or other places, as
e should use to minister the same, in such order and
orm as they be mentioned, and set forth in the said
ook, or shall wilfully, or obstinately standing in the
me, use any other Rite, Ceremony, Order, Form, or
anner of celebrating of the Lords Supper openly,
privily, or Mattens, Evensong, Administration of
e Sacraments, or other open Prayers, then is men
oned, and set forth in the said Book, [*Open prayer
and throughout this Act, is meant that Prayer which
for other to come unto, or hear, either in common
urches, or private Chappels, or Oratories, common'y cal
the Service of the Church*] or shall preach, declare
Speak any thing in the derogation or depraving
the said Book, or any thing therein contained, or
any part thereof, and shall be thereof lawfully
nvicted, according to the Laws of this Realm, by
rdict of twelve men, or by his own confession, or
the notorious evidence of the fact; he shall lose &
feit to the Queens Highness, Her Heirs and Suc
ors, for his first offence, the profit of all his Spiri
al Benefices, or Promotions, coming, or arising in
e whole year next after this conviction: And also
t the person so convicted shall for ȳ same offence
ffer imprisonment by the space of six moneths,
thout Bail or Mainprise: And if any such person,
o convict of any offence concerning the premis
shall after his first conviction, eftsoons offend, and

for

be thereof in form aforesaid lawfully convict; That then the same person shall for his second offence suffer imprisonment by the space of one whole year, and also shall therefore be deprived *ipso facto* of all his Spiritual promotions; and, That it shall be lawful to all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them, to present or collate to the same, as though the person and persons so offending were dead: and, That if any such person, or persons, after he shall be twice convicted in form aforesaid, shall offend against any of the premisses the third time, and shall be thereof, in form aforesaid, lawfully convicted; That then the person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer imprisonment during his life: And if the person that shall offend, and be convict in form aforesaid, concerning any of the premisses, shall not be Beneficed, nor have any Spiritual Promotion; That then the same person so offending, and convict, shall for the first offence suffer imprisonment during one whole year next after his said conviction, without Bail or Mainprise: And if any such person not having any Spiritual Promotion, after his first conviction, shall eftsoons offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted; That then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained, and Enacted by the Authority aforesaid, That if any person or persons whatsoever, after the said Feast of the Nativity of St. *John Baptist* next coming, shall in any Enterludes, Plays, Songs, Rimes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing thereby contained, or any part thereof, or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish-Church, or Chappel, or in any other place, to sing, or say any Common, or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form then is mentioned in the said Book; or by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, Parish-Church, or Chappel, or any other place, to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form

is mentioned in the said Book, That then every such person, being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs and Successors, for the first offence an Hundred marks: And if any person, or persons, being once convict of any such offence, ensoons offend again any of the last recited offences, and shall in form aforesaid be thereof lawfully convict; That then the same person, so offending and convict, shall for the second offence forfeit to the Queen our Sovereign Lady, Her Heirs and Successours, Four hundred marks: And if any person, after he in form aforesaid shall have been twice convict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convict; That then every person so offending and convict, shall for his third offence forfeit to our Sovereign Lady the Queen, all his Goods and Chattels, and shall suffer imprisonment during his life: And if any person or persons, that for his first offence concerning the premisses, shall be convict in form aforesaid, do not pay the sum to be paid by vertue of his conviction, in such manner and form as the same ought to be paid, within six weeks next after his conviction; That then every person so convict, and so not paying the same, shall for the same first offence, in stead of the said sum, suffer imprisonment by the space of six moneths without Bail or Mainprise: And if any person, or persons, that for his second offence concerning the premisses shall be convict in form aforesaid, do not pay the said sum to be paid by vertue of his conviction, and this Estatute, in such manner and form as the same ought to be payed, within six weeks next after his said second conviction; That then every person so convicted, and not so paying the same, shall for the same second offence, in the stead of the said sum, suffer imprisonment during twelve moneths without Bail or Mainprise: and, That from and after the said Feast of the Nativity of Saint *John Baptist* next coming, all, and every person and persons, inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently, and faithfully, having no lawful, or reasonable excuse to be absent, endeavour themselves to resort to their Parish-Church, or Chappel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer and such Service of God shall be used in such time of let, upon every

every Sunday, and other days ordained and used to be kept as holy days, and then and there to abide orderly and soberly, during the time of the Common Prayer, Preachings, or other Service of God there to be used and miniſtred, upon pain of puniſhment by the Cenſures of the Church; and alſo upon pain, that every perſon ſo offending ſhall forfeit for every ſuch offence twelve pence, to be levied by the Church-wardens of the Pariſh where ſuch offence ſhall be done, to the uſe of the poor of the ſame Pariſh, of the goods, lands and tenements of ſuch offender, by way of diſtreſs.

And for due execution hereof, the Queens moſt excellent Majeſty, the Lords Temporal, and all the Commons in this preſent Parliament aſſembled, do in Gods name earneſtly require, and charge all the Archbiſhops, Biſhops, and other Ordinaries, that they ſhall endeavour themſelves to the uttermoſt of their knowledges, that the due and true execution hereof may be had throughout their Dioceſſes and Charges, as they will anſwer before God for ſuch evils and plagues, wherewith Almighty God may juſtly puniſh his people for neglecting this good and wholſom Law. And for their Authority in this behalf, Be it further Enacted by the Authority aforeſaid, That all and ſingular the ſame Archbiſhops, Biſhops, and all other their officers, exerciſing Eccleſiaſtical juriſdiction, as well in places exempt, as not exempt, within their Dioceſſes, ſhall have full power and Authority by this Act to reform, correct and puniſh by Cenſures of the Church, all, and ſingular perſons, which ſhall offend within any of their juriſdictions or Dioceſſes, after the ſaid Feaſt of the Nativity of Saint *John Baptiſt* next coming, againſt this Act and Statute: Any other Law, Statute, Priviledge, Liberty, or Proviſion heretofore made, had, or ſuffered, to the contrary notwithſtanding.

And it is Ordained and Enacted by the Authority aforeſaid, That all and every Juſtice of Oyer and Determiner, or Juſtices of Aſſiſe, ſhall have full power and Authority in every of their open and generall Seſſions, to enquire, hear and determine all, and all manner of offences, that ſhall be committed, or done contrary to any Article contained in this preſent Act, within the limits of the Commiſſion to them directed, and to make proceſs for the execution of the ſame, as they may do againſt any perſon being indicted before them of treſ-

wful, or lawfully convicted thereof.

Provided always, and be it enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure, joyn and associate himself by vertue of this Act to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and general Sessions to be holden in any place within his Diocess, for and to the inquiry, hearing, and determining of the offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services shall at the costs and charges of the Parishioners of every Parish, and Cathedral Church be attained and gotten before the said Feast of the Nativity of St. *John Baptist* next following; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of St. *John Baptist*, shall within three weeks next after the said Books so attained and gotten, use the said Service, and put the same in ure according to this Act.

And be it further enacted by the Authority aforesaid, That no person or persons shall be at any time hereafter impeached, or otherwise molested of or for any the offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of *London*, and all other Mayors, Bayliffs, and other Head-officers of all and singular Cities, Boroughs, and Towns-corporate within this Realm, *Wales*, and the Marches of the same, to the which Justices of Assise do not commonly repair, shall have full power and Authority by vertue of this Act, to enquire, hear, and determine the offences aboveſaid, and every of them yearly, within fifteen days after the Feasts of *Easter* and Saint *Michael* the Archangel, in like manner and form,

form, as Justices of Assise, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellours, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical jurisdiction, shall have full power and Authority by vertue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their jurisdiction, at any other time and place, to take accusations, and informations, of all and every the things above mentioned, done, committed, or perpetrated within the limits of their jurisdictions and Authority, as to punish the same by admonition, excommunication, sequestration, or deprivation, and other censures, and process, in like form, as heretofore hath been used in like cases, by the Queens Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever person offending in the premisses shall for the offence first receive punishment of the Ordinary, having a testimonial thereof under the said Ordinaries seal, shall not for the same offence eftsoons be convicted before the Justices; and likewise receiving for the said offence punishment first by the Justices, he shall not for the same offence eftsoons receive punishment of the Ordinary: Any thing contained in this Act to the contrary nowithstanding.

Provided always, and be it enacted, That such ornaments of the Church and of the Ministers thereof, shall be retained, and be in use, as were in this Church of *England* by the Authority of Parliament in the second year of the reign of King *Edward* the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty, with the advice of her Commissioners, appointed and Authorized under the Great Seal of *England* for causes Ecclesiastical, or of the Metropolitan of this Realm: And also, That if there shall happen any contempt, or irreverence to be used in the ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this book, the Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacrament.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances wherein or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions or Countreys, shall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests and Deacons in the Church of England.

XIV. CAROL. II.

WHereas in the first year of the late Queen *Elizabeth*, there was one Uniform Order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of *England*, (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, entituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of* England, and enjoyned to be used by Act of Parliament, holden in the said first year of the said late Queen, Entituled, *An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people, desirous to live in Christian conversation, and most profitable to the Estate of this Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully pouted, as by Common Prayers, due using of the Sacraments, & often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding, a great number of people in divers parts of this Realm, following their own sensuality, and living without knowledge and

nd due fear of God, do wilfully and Schismatically bstain, and refuse to come to their Parish-churches, nd other Publick places where Common Prayer, dministration of the Sacraments, and Preaching of he Word of God is used, upon the Sundays and o-her days ordained and appointed to be kept and bserved as Holy days: And whereas by the great nd scandalous neglect of Ministers in the said Or-er, or Liturgy so set forth and enojoyned as afore-aid, great mischiefs and inconveniences, during the imes of the late unhappy troubles, have arisen and rown; and many people have been led into Factions and Schisms, to the great decay and scandal of he Reformed Religion of the Church of *England*, nd to the hazard of many souls: For prevention whereof in time to come, for settling the Peace of he Church, and for allaying the present distempers which the indisposition of the time hath contracted, The Kings Majesty (according to his Declaration of the Five and twentieth of *October* One thousand six hundred and sixty) granted his Commission under the Great Seal of *England*, to several Bishops and other Divines, to review the Book of Common Prayer, and to prepare such Alterations, and Additions, as they thought fit to offer; And afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to Authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the form and manner of the Making and Consecrating of Bishops, Priests, and Deacons; and that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing for his further allowance or confirmation; since which time, upon full and mature deliberation, they the said Presidents, Bishops, and Clergy of both Provinces, have accordingly reviewed the said Books, and have made some alterations, which they think fit to be inserted to the same; and some Additional Prayers to the said Book of Common Prayer, to be used upon proper and emergent occasions; And have exhibited and presented the same unto His Majesty in writing, in one Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and*

other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons: All which His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common Prayer, and of the Form of Ordination and consecration of Bishops, Priests, and Deacons, with the Alterations and Additions, which have been so made and presented to His Majesty by the said Convocations, be the Book which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chappels, and in all Chappels of Colledges and Halls, in both the Universities, and the Colledges of *Eaton* and *Winchester*, and in all Parish-Churches and Chappels within the kingdom of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, and by all that Make, or Consecrate Bishops, Priests or Deacons, in any of the said Places, under such Sanctions and Penalties as the Houses of Parliament shall think fit. Now in regard that nothing conduceth more to the setling of the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, then an Universal agreement in the Publick worship of Almighty God; and to the intent that every person within this Realm, may certainly know the Rule to which he is to conform in the Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of *England*, and the manner how, and by whom Bishops Priests and Deacons are, and ought to be Made, Ordained, and Consecrated;

Be it Enacted by the Kings most Excellent Majesty, by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate or Parish-Church or Chappel, or other place of Publick Worship within this Realm of *England*, Dominion of *Wales*, and Town of *Berwick* upon *Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick, and Common Prayers in such order and form as is mentioned in the

d Book, annexed and joyned to this present Act; d Entituled, *The Book of Common Prayer and Administration of the Sacraments, and other Rites and eremonies of the Church, according to the use of the urch of* England; *together with the Psalter or alms of* David, *Pointed as they are to be sung or said Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*: and, That the Morning and Evening Prayers erein contained, shall upon every Lords day, and pon all other days and occasions, and at the times herein appointed, be openly and solemnly read by ll and every Minister or Curate in every Church, happel, or other place of Publick Worship within his Realm of *England*, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be peedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion, within this Realm of *England*, or places aforesaid, shall in the Church, Chappel, or Place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of S. *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two, openly, publickly, and solemnly read the Morning and Evening Prayer appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof shall assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in these words, and no other;

I A. B. Do here Declare my unfeigned assent, and consent to all, and every thing contained, and prescribed in, and by the Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of* England; *together with the Psalter or Psalms of* David, *Pointed as they are to be sung or said in Churches; and the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*;

And, That all and every such person, who shall without some lawful impediment, to be allowed and

and approved of by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one moneth after such impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions. And that from thenceforth it shall be lawful to and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights, and Titles, to present or collate to the same, as though the person or persons so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That every person who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice, or promotion within this Realm of *England*, and places aforesaid, shall in the Church, Chappel, or place of Publick Worship, belonging to his said Benefice, or Promotion, within two moneths next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day, openly, publickly, and solemnly read the Morning and Evening Prayers appointed to be read by, and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly, and publickly before the Congregation there assembled, declare his unfeigned assent and consent to the use of all things therein contained and prescribed, according to the form before appointed: and, That all and every such person, who shall (without some lawful impediment) to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one moneth after such impediment removed, shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and, That from thenceforth, it shall and may be lawful to and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present or collate to the same, as though the person or persons so offending, or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure doth reside on his Living, and keep a Cure, the Incumbent himself in person (not having some

me lawful Impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every moneth openly and publickly read the Common Prayers and Service, in and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish-Church, or Chappel of, or belonging to the same Parsonage, Vicarage or Benefice, in such order, manner and form, as in, and by the said Book is appointed, upon pain to forfeit the sum of five pounds to the use of the poor of the parish for every offence, upon conviction by confession, or proof of two credible witnesses upon Oath, before two Justices of the peace of the County, City, or Town-corporate where the offence shall be committed, (which Oath the said Justices are hereby impowred to administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the offender, by the Warrant of the said Justices, by the Church-wardens, or Over-seers of the Poor of the said Parish, rendring the surplusage to the Party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters, and other Heads, Fellows, Chaplains, and Tutors of, or in any Colledge, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every Colledge elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every Schoolmaster, keeping any Publick, or private School, and every person Instructing, or Teaching any Youth in any House or private Family as a Tutor, or School-master, who upon the First day of *May*, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have Possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curates place, Lecture or School; or shall Instruct or Teach any Youth as Tutor, or School-master, shall before the Feast-day of St. *Bartholomew*, which shall be in the Year of our Lord, One thousand six hundred sixty two, or at or before his or their respective admission to be Incumbent, or have possession aforesaid subscribe the Declaration or Acknowledgment following. *Scilicet*,

I *A. B.* Do declare, That it is not lawful upon any pretence whatsoever, to take Arms against the King; and that I do abhor that Traiterous Position of taking Arms by His Authority against His Person, or against those that are Commissionated by Him; and that I will conform to the Liturgy of the Church of *England*, as it is now by Law established. And I do declare that I do hold, there lies no obligation upon me, or on any other person, from the Oath commonly called the *Solemn League and Covenant*, to endeavour any change, or alteration of Government, either in Church or State; and that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters, and other Heads, Fellows, Chaplains, and Tutors of or in any Colledge, Hall, or House of Learning, and by every Publick Professor and Reader in either of the Universities, before the Vice-chancellour of the respective Universities, for the time being, or his Deputy; And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocess, by every other person hereby enjoyned to subscribe the same, upon pain that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professours place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and *ipso facto* deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture, and School, shall be void, as if such person so failing were naturally dead.

And if any Schoolmaster or other person, instructing or teaching Youth in any private House or Family, as a Tutor or Schoolmaster, shall instruct or teach any Youth as a Tutor or Schoolmaster, before License obtained from his respective Archbishop, Bishop, or Ordinary of the Diocess, according to the Laws and Statutes of this Realm (for which he shall pay twelve pence onely) and before such Subscription

ription and Acknowledgment made as aforesaid; hen every such Schoolmaster and other, instructing d teaching as aforesaid, shall for the first offence fter three moneths imprisonment without Bail or ainprise; and for every second and other such ence shall suffer Three moneths Imprisonment thout Bail or Mainprise, and also forfeit to His ajesty the Sum of Five pounds.

And after such Subscription made, every such rson, Vicar, Curate, and Lecturer, shall procure Certificate under the Hand and Seal of the respe- ive Archbishop, Bishop, or Ordinary of the Dio- s (who are hereby enjoyned and required upon mand to make and deliver the same) and shall blickly and openly read the same, together with e Declaration or Acknowledgment aforesaid, up- some Lords day within Three moneths then next llowing, in his Parish-Church where he is to offi- ate, in the presence of the Congregation there ssembled, in the time of Divine Service; upon pain at every person failing therein, shall lose such rsonage, Vicarage, or Benefice, Curates place, or ecturers place respectively, and shall be utterly sab'led, and *ipso facto* deprived of the same; And hat the said Parsonage, Vicarage, or Benefice, Cu- tes place, or Lecturers place shall be void, as if he ere naturally dead.

Provided always, That from and after the Twen- y fifth day of *March*, which shall be in the year of ur Lord God, One thousand six hundred eighty wo, there shall be omitted in the said Declaration, r Acknowledgment so to be subscribed and read, hese words following, *scilicet*,

AND I do declare, That I do hold there lies no Obligation upon me, or on any other person, om the Oath commonly called the *Solemn League and Covenant*, to endeavour any change or alteration of Government either in Church or State; And that he same was in it self an unlawful Oath, and impo- ed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom;

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgment.

Provided always, and be it Enacted, That from and after the feast of Saint *Bartholomew*, which shall be in the year of our Lord, One thousand six hun- dred

dred sixty and two, no person, who now is In-
bent, and in possession of any Parsonage, Vica-
or Benefice, and who is not already in Holy Or-
by Episcopal Ordination, or shall not before
said Feast-day of Saint *Bartholomew* be Ordai
Priest, or Deacon according to the form of Epi
pal Ordination, shall have, hold, or enjoy ỹ said
sonage, Vicarage, Benefice with Cure, or other Ec
siastical Promotion within this kingdom of *Engl*
or the Dominion of *Wales*, or Town of *Berwick* u
Tweed; But shall be utterly disabled, and *ipso*
deprived of the same; And all his Ecclesiastical
motions shall be void, as if he were naturally de

And be it further Enacted by the authority afo
said, That no person whatsoever shall thence
be capable to be admitted to any Parsonage, Vic
age, Benefice, or other Ecclesiastical Promotion
Dignity whatsoever, nor shall presume to consecr
and administer the holy Sacrament of the Lor
Supper, before such time as he shall be Ordain
Priest, according to the form and manner in and
the said Book prescribed, unless he have former
been made Priest by Episcopal Ordination, up
pain to forfeit for every offence the sum of O
hundred pounds; (one moiety thereof to the Kin
Majesty, the other moiety thereof to be equally d
vided between the poor of the Parish where the o
fence shall be committed, and such person or pe
sons as shall sue for the same by Action of Debt
Bill, Plaint, or Information in any of His Majesties
Courts of Record, wherein no Essoign, Protection, o
Wager of law shall be allowed.) And to be disable
from taking, or being admitted into the Order o
Priest, by ỹ space of one whole year next following.

Provided that the Penalties in this Act shall not
extend to the Foreigners or Aliens of the Foreign
Reformed Churches, allowed, or to be allowed by ỹ
Kings Majesty, His Heirs & Successours, in *England*.

Provided always, that no title to confer, or pre-
sent by lapse, shall accrue by any avoidance, or de-
privation *ipso facto* by vertue of this Statute, but af-
ter six moneths after notice of such voidance, or de-
privation, given by the Ordinary to the Patron, or
such sentence of deprivation openly and publickly
read in the Parish-Church of the Benefice, Parsonage,
or Vicarage becoming void, or whereof the Incum-
bent shall be deprived by vertue of this Act.

And be it further Enacted by the Authority afore-
said, That no Form, or Order of Common Prayers,

Admi-

dministration of Sacraments, Rites or Ceremonies all be openly used in any Church, Chappel, or her publick place of or in any Colledge, or Hall either of the Universities, the Colledges of *Westminster*, *Winchester*, or *Eaton*, or any of them, other en what is prescribed and appointed to be used in d by the said book; and, That the present Governour, or head of every Colledge and Hall in the id Universities, and of the said Colledges of *Westminstur*, *Winchester*, and *Eaton*, within one moneth fter the Feast of St. *Bartholomew*, which shall be in he year of our Lord, One thousand six hundred sixy and two: And every Governour or Head of any f the said Colledges or Halls, hereafter to be elected or appointed, within one moneth next after is Election or Collation, and Admission into the ame Government or Headship, shall openly and publickly in the Church, Chappel, or other publick place of the same Colledge or Hall, and in the presence of the Fellows, and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the thirteenth year of the Reign of the late Queen *Elizabeth*, and unto the said Book, and declare his unfeigned assent and consent unto, and approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites, and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; And that all such Governours, or Heads of the said Colledges and Halls, or any of them, as are, or shall be in Holy Orders, shall once at least in every quarter of the year (not having a lawful impediment) openly and publickly read the Morning Prayer, and Service, in and by the said Book appointed to be read, in the Church, Chappel, or other publick place of the same Colledge or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six moneths, by the Visitor or Visitors of the same Colledge or Hall. And if any Governour or Head of any Colledge or Hall suspended for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer, & Service as aforesaid, shall not at, or before the end of six moneths next after such suspension, subscribe unto the said Articles and Book, and declare his consent thereunto as aforesaid, or Read the Morning Prayer and Service as aforesaid, then

such

such Government or Headship shall be *ipso facto* v

Provided always, That it shall and may be l ful to use the Morning and Evening Prayer, and other Prayers and Service prescribed in and by said Book, in the Chappels, or other publick pla of the respective Colledges and Halls in both Universities, in the Colledges of *Westminster*, *Wi chester*, and *Eaton*, and in the Convocations of C Clergies of either Province, in Latin; Any thing this Act contained to the contrary notwithstandi

And be it further Enacted by the Authority foresaid, That no person shall be, or be received a Lecturer, or permitted, suffered, or allowed Preach as a Lecturer, or to Preach, or Read a Sermon or Lecture in any Church, Chappel, or ther place of Publick Worship within this Real of *England*, or the Dominion of *Wales*, and Town *Berwick* upon *Tweed*, unless he be first approved and thereunto Licensed by the Archbishop of th Province, or Bishop of the Diocess, or (in case the See be void) by the Guardian of the Spiritualties under his Seal, and shall in the presence of the same Archbishop, or Bishop, or Guardian, Read the Nine and thirty Articles of Religion, mentioned in the Statute of the thirteenth year of the late Queen *Elizabeth*, with declaration of his unfeigned assent to the same; and, That every person and persons who now is, or hereafter shall be Licenced, Assigned, Appointed, or Received as a Lecturer, to Preach upon any day of the week in any Church, Chappel, or place of Publick Worship within this Realm of *England*, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publickly, and solemnly Read the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, and then and there publickly, and openly declare his assent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form before appointed in this Act; And also shall upon the first Lecture-day of every moneth afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for his said Lecture or Sermon, before his said Lecture or Sermon, openly, publickly, and solemnly Read the Common Prayers, and Service, in and by the said book appointed to be Read for that time of the day, at which the said Lecture or Sermon is

to

be preached; and after such Reading thereof, all openly and publickly before the Congregation there assembled, declare his unfeigned assent and consent unto, and approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the form aforesaid; and, that at all and every such person and persons who shall neglect or refuse to do the same, shall from henceforth be disabled to Preach the said, or any other Lecture or Sermon in the said, or any other Church, Chappel, or place of Publick Worship, until such time as he and they shall openly, publickly, and solemnly Read the Common Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent, and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be Preached or Read in any Cathedral, or Collegiate Church or Chappel, it shall be sufficient for the said Lecturer openly at the time aforesaid, to declare his assent and consent to all things contained in the said Book, according to the form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any person who is by this Act disabled to Preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, Preach any Sermon or Lecture; That then for every such offence the person and persons so offending, shall suffer three moneths imprisonment in the Common Goal without Bail or Mainprise, and that by two Justices of the peace of any County of this Kingdom and places aforesaid, and the Mayor or other chief Magistrate of any City or Town-Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending to the Goal of the County, City, or Town-Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be openly, publickly, and solemnly Read by some Priest, or Deacon, in the Church,

Church, Chappel, or place of Publick Worship, w
the said Sermon or Lecture is to be Preached,
fore such Sermon or Lecture be Preached;
that the Lecturer then to preach shall be pre
at the Reading thereof.

Provided nevertheless, That this Act shall
extend to the University-Churches in the Unive
ties of this Realm, or either of them, when o
such times as any Sermon or Lecture is Preache
Read in the same Churches, or any of them, for
as the publick University-Sermon or Lecture;
that the same Sermons and Lectures may be Pre
ed or Read in such sort and manner as the sa
have been heretofore Preached or Read; This A
or any thing herein contained to the contrary the
of in any wise notwithstanding.

And be it further Enacted by the Authority afor
said, That the several good Laws and Statutes
this Realm, which have been formerly made, a
are now in force for the Uniformity of Prayer a
Administration of ỹ Sacraments, within this Real
of *England*, and places aforesaid, shall stand in fu
force and strength to all intents and purposes what
soever, for the establishing and confirming of th
said Book, Entituled, *The Book of Common Prayer a
Administration of the Sacraments, and other Rites a
Ceremonies of the Church, according to the use of th
Church of England; together with the Psalter or Psalt
of David, Pointed as they are to be sung or said in
Churches; and the Form and Manner of Making, Or
daining and Consecrating of Bishops, Priests and Dea
cons*; herein before mentioned, to be joyned and
annexed to this Act; and shall be applied, practised
and put in ure for the punishing of all offences con
trary to the said Laws, with relation to the Book
aforesaid, and no other.

Provided always, and be it further Enacted by the
Authority aforesaid, That in all those Prayers, Li
tanies, and Collects, which do any way relate to the
King, Queen, or Royal Progeny, the Names be alter
ed and changed from time to time, and fitted to the
present occasion, according to the Direction of law
ful Authority.

Provided also, and be it Enacted by the Authori
ty aforesaid, That a true Printed Copy of the said
Book, Entituled, *The Book of Common Prayer, and
Administration of the Sacraments, and other Rites and
Ceremonies of the Church, according to the use of the
Church of England; together with the Psalter or Psalms*

of

David, *Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*, shall at the cost and charges of the Parishioners every Parish-Church, and Chappelry, Cathedral Church, Colledge, and Hall, be attained and gotten before the Feast-day of St. *Bartholomew*, in the year of our Lord, One thousand six hundred sixty and two, upon pain of forfeiture of Three pounds by the Month, for so long time as they shall then after be not provided thereof, by every Parish or Chappelry, Cathedral Church, Colledge and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of *Hereford*, *S. Davids*, *Asaph*, *Bangor*, and *Landaff*, and their Successors, shall take such order among themselves, for the better health of the Flocks committed to their charge within *Wales*, That the Book hereunto annexed be truly and exactly translated into the *British* or *Welsh* Tongue, and that the same so Translated, and Printing by them or any three of them at the least, viewed, perused, and allowed, be Imprinted to such number at least, so that one of the said Books, so Translated and Imprinted, may be had for every Cathedral, Collegiate and Parish-Church, and Chappel of Ease in the said respective Dioceses, and Place in *Wales*, where the *Welsh* is commonly spoken and used, before the First day of *May*, One thousand six hundred sixty five; and, That from and after the Imprinting and Publishing of the said Book so Translated, The whole Divine Service shall be used and said by the Ministers and Curates throughout all *Wales*, within the said Dioceses where the *Welsh* Tongue is commonly used, in the *British* or *Welsh* Tongue, in such manner and form as is prescribed according to the Book hereunto annexed to be used in the *English* Tongue, differing nothing in any Order or Form from the said *English* Book; for which Book, so Translated and Imprinted, the Churchwardens of every the said Parishes shall pay out of the Parish-money in their hands, for the use of the respective Churches, and be allowed the same on their Accompt; and, That the said Bishops, and their Successors, or any three of them at the least, shall set and appoint the Price for which the said Book shall be sold; And one other Book of Common Prayer in the *English* Tongue shall be bought and had in every Church throughout *Wales*, in which the

the Book of Common Prayer in *Welsh* is to be
by force of this Act, before ye First day of *May*
thousand six hundred sixty and four, and the
Book to remain in such convenient places wi
the said Churches, that such as understand them
resort at all convenient times to Read and pe
the same, and also such as do not understand the
Language, may by conferring both Tongues to
ther, the sooner attain to the knowledge of the
glish Tongue; Any thing in this Act to the cont
notwithstanding; And until Printed Copies of
said Book so to be Translated may be had and p
vided, the form of Common Prayer established
Parliament before the making of this Act, shall
used as formerly in such parts of *Wales* where
English Tongue is not commonly understood.

And to the end that the true and perfect Cop
of this Act and the said Book hereunto annexed
be safely kept, and perpetually preserved, and
the avoiding of all disputes for the time to com
Be it therefore Enacted by the Authority aforesaid
That the respective Deans and Chapters of eve
Cathedral, or Collegiate Church, within *Engla*
and *Wales*, shall at their proper costs and charge
before the Twenty fifth day of *December*, One thou
sand six hundred sixty and two, obtain under th
Great Seal of *England* a true and perfect Copy o
this Act, and of the said Book annexed hereunto
to be by the said Deans and Chapters, and their
Successors kept and preserved in safety for ever, and
to be also produced, and shewed forth in any Court
of Record as often as they shall be thereunto lawfully
required; And also there shall be delivered true
and perfect Copies of this Act, and of ye same Book
into the respective Courts at *Westminster*, and into
the Tower of *London*, to be kept and preserved for
ever among the Records of the said Courts, and the
Records of the Tower, to be also produced and
shewed forth in any Court, as need shall require;
which said Books so to be exemplified under the
Great Seal of *England*, shall be examined by such
persons as the Kings Majesty shall appoint under
the Great Seal of *England* for that purpose, & shall
be compared with the original Book hereunto an-
nexed, and shall have power to correct and amend
in writing any Errour committed by the Printer in
the Printing of the same Book, or of any thing there-
in contained, and shall certifie in writing under
their Hands and Seals, or the hands and Seals of any

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Three of them at the end of the same Book, that they have examined and compared the same Book, and find it to be a true and perfect copy; which said Books, and every one of them so exemplified under the great Seal of *England*, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self hereunto annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act, or any thing therein contained, shall not be prejudicial or hurtful unto the Kings Professour of the Law within the University of *Oxford*, for, or concerning the Prebend of *Shipton*, within the Cathedral Church of *Sarum*, united and annexed unto the place of the same Kings Professour for the time being, by the late King *James* of blessed memory.

Provided always, That whereas the Six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops, and Bishops of both Provinces, and the whole Clergy in the convocation holden at *London*, in the year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of opinions, and for establishing of consent touching true Religion, is in these words following, *viz.*

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward *the sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration, and Ordaining, neither hath it any thing that of it self is superstitious and ungodly; And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the second year of the aforenamed King* Edward *unto this time, or hereafter shall be Consecrated or Ordered according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordered;*

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions hereafter to be had or made unto the said Articles, by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other Law now in force is required to subscribe unto the said Articles, shall be construed and taken to extend, and shall be applied (for and touching the

said Six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King *Edward* the Sixth, mentioned in the said Six and thirtieth Article; Any thing in the said Article, or in any Statute, Act, or Canon heretofore had or made to the contrary thereof, in any wise notwithstanding.

Provided also, That the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of this Church of *England*, together with the form and manner of Ordaining, and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament, in the First and Eighth years of Queen *Elizabeth*, shall be still used and observed in the Church of *England*, until the Feast of S. *Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty and two.

THE PREFACE.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of Her Publick Liturgy, to keep the mean between the two extreams, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniencies have thereupon ensued; and those many times more and greater than the evils that were intended to be remedied by such change: So on the other side, the particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find that in the Reigns of several

veral Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations Her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, then to that duty they owe to the Publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoyned by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when upon his Majesties happy Restauration it seemed probable, that amongst other things the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections muttered up, with the addition of some new ones, more then formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be Revised, and such alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects, of what Perswasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like Moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected

rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendred) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: Not enforced so to do by any strength of Argument convincing us of the necessity of making the said Alterations: for we are fully perswaded in our judgments (and we here profess it to the world) that the Book as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in Common Equity ought to be allowed to all humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture it self.

Our general aim therefore in this undertaking was, not to gratifie this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendring of such portions of holy Scripture, as are inserted into the Liturgy; which, in

the

he Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: And that it was thought convenient, that some Prayers and thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other then themselves: Yet we have good hope, that what is here presented, & hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of *England*.

¶ *Concerning the Service of the* CHURCH.

THere was never any thing by the wit of man so well devised, or so sure established, which in continuance of time, hath not been corrupted: As among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof if a man would search out by the ancient Fathers, he shall find, that

the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in Gods word) be stirred up to godliness themselves, and be more able to exhort others by wholsom Doctrine, and to confute them that were Adversaries to the Truth; and further, that the People (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion.

But these many years passed, this godly and decent Order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain Stories, and Legends, with multitude of Responds, Versis, vain Repetitions, Commemorations and Synodals; that commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were onely begun, and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas St. *Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of *England* these many years, hath been read in Latine to the people, which they understand not; so that they have heard with their ears onely, and their heart, spirit and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn*; Now of late time, a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pie*, and the manifold changings of the Service, was the cause, that to turn the Book onely was so hard and intricate a matter, that many times there was more business to find out what should be read, then to read it when it was found out.

These inconveniences therefore considered, here is set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter, here

here is drawn out a Kalendar for that purpose, which is plain and ease to be understood; wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order, without breaking one piece from another. For this cause be cut off Anthems, Responds, Invitatories, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth; which as they are few in number, so they are plain and easie to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious then that which of late was used. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is agreeable to the same; and that in such a language and order, as is most easie and plain for the understanding both of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easie.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocess, who by his discretion shall take order for the quieting and appeasing of the same: so that the same order be not contrary to any thing contained in this Book. And if the Bishop of the Diocess be in doubt, then he may send for the resolution thereof to the Archbishop.

THough it be appointed, That all things shall be read and sung in the Church in the *English* Tongue, to the end that the congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministreth in every Parish-Church or Chappel, being at home, and not being otherwise reasonably hindred, shall say the same in the Parish-Church or Chappel where he ministreth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

¶ *Of Ceremonies, why some be abolished and some retained.*

OF such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: Some entred into the Church by undiscreet devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing; yet the wilful and contemptuous transgression & breaking

ng of a common order and discipline, is no small offence before God. *Let all things be done among you, saith S. Paul, in a seemly and due order*; The appointment of the which order pertaineth not to private men; therefore no man ought to take in hand, or presume to appoint or alter any publick or common Order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so newfangled, that they would innovate all things, and so despise the old, that nothing can like them but that is new: It was thought expedient not so much to have respect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof S. *Augustine* in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, then were the Jews. And he counselled, that such yoke and burden should be taken away, as time would serve quietly to do it. But what would S. *Augustine* have said, if he had seen the Ceremonies of late days used among us; whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare and set forth Christs benefits unto us. And besides this, Christs Gospel is not a Ceremonial Law (as much of *Moses* Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit; being content onely with those Ceremonies which do serve to a decent Order, & godly Discipline, and such as be apt to stir up the dull mind of man to ỹ remembrance of his duty to God, by some notable and special signification, whereby he might be edified. Furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were

so far abused; partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre then the glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremonies it is not possible to keep any Order, or quiet Discipline in the Church, they shall easily perceive just cause to reform their judgments. And if they think much that any of the old do remain, and would rather have all devised anew: Then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old, onely for their age, without bewraying of their own folly. For in such a case they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, then of innovations and new-fangleness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those are taken away which were most abused, and did burden mens consciences without any cause; so the other that remain, are retained for a Discipline and Order, which (upon just causes) may be altered and changed, and therefore are not to be esteemed equal with Gods law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that they in time to come should be abused as other have been. And in these our doings we condemn no other Nations, nor prescribe any thing but to our own people onely: for we think it convenient, that every countrey should use such Ceremonies as they shall think best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly living, without errour or superstition; and that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers countreys.

¶ *The Order how the Pſalter is appointed to be read.*

THe Pſalter ſhall be read through once every month, as it is there appointed, both for Morning and Evening Prayer. But in *February* it ſhall be read onely to the Twenty eighth, or Twenty ninth day of the moneth.

And whereas *January*, *March*, *May*, *July*, *Auguſt*, *October*, and *December* have One and thirty days apiece; It is ordered that the ſame Pſalms ſhall be read the laſt day of the ſaid moneths, which were read the day before: So that the Pſalter may begin again the firſt day of the next moneth enſuing.

And whereas the CXIX Pſalm is divided into XXII portions, and is over long to be read at one time; It is ſo ordered, that at one time ſhall not be read above four or five of the ſaid portions.

And at the end of every Pſalm, and of every ſuch part of the CXIX. Pſalm, ſhall be repeated this Hymn,

Glory be to the Father, and to the Son: and to the holy Ghoſt; As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

Note, that the Pſalter followeth the Diviſion of the Hebrews, and the Tranſlation of the great Engliſh Bible, ſet forth and uſed in the time of King *Henry* the Eighth, and *Edward* the Sixth.

¶ *The Order how the rest of holy Scripture is appointed to be read.*

THe Old Teſtament is appointed for the firſt Leſſons at Morning and Evening Prayer; ſo as the moſt part thereof will be read every year once, as in the Kalendar is appointed.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Evening Prayer, and ſhall be read over orderly every year thrice, beſides the Epiſtles and Goſpels; Except the Apocalyps, out of which there are only certain proper Leſſons appointed upon divers Feaſts.

And to know what Leſſons ſhall be read every day, look for the day of the moneth in the Kalendar following, and there ye ſhall find the Chapters that ſhall be read for the Leſſons both at Morning and Evening Prayer; Except onely the Moveable Feaſts, which are not in the Kalendar, and the Immoveable, where there is a blank left in the Column of Leſſons; the proper Leſſons for all which days are to be found in the Table of proper Leſſons.

And note, That whenſoever proper Pſalms or Leſſons are appointed; then the Pſalms and Leſſons of ordinary courſe appointed in the Pſalter and Kalendar (if they be different) ſhall be omitted for that time.

Note alſo, That the Collect, Epiſtle, and Goſpel appointed for the Sunday, ſhall ſerve all the week after, where it is not in this Book otherwiſe ordered.

¶ Proper

¶ Proper Lessons to be read at Morning and Evening Prayer on the Sundays, and other Holy days throughout the year.

¶ *Lessons proper for Sundays.*

Sundays of Advent.	¶ *Mattins.*	¶ *Evensong.*
1	Iſaiah 1.	Iſaiah 2.
2	5	24
3	25	26
4	30	32
Sundays after Chriſtmas.		
The firſt.	37	38
2	41	43
Sundays after the Epiphany.		
The firſt.	44	46
2	51	53
3	55	56
4	57	58
5	59	64
6	65	66
Septuageſima.	Gen. 1.	Gen. 2.
Sexageſima.	3	6
Quinquageſima.	9. *to* v. 20.	12
Lent.		
1 Sunday.	19. *to* v. 30.	22
2	27	34
3	39	42
4	43	45
5	Exod. 3.	Exod. 5.
6		
1 Leſſon.	Exod. 9.	Exod. 10.
2 Leſſon.	Matth. 26.	Heb. 5. *to* v. 11.
Eaſter day.		
1 Leſſon.	Exod. 12.	Exod. 14.
2 Leſſon.	Rom. 6.	Act. 2. v. 22.

	¶ *Mattins.*	¶ *Evensong.*
Sundays after Easter.		
1	Numb. 16.	Numb. 22
2	23, 24.	25
3	Deut. 4.	Deut. 5.
4	6	7
5	8	9
Sunday after Ascension-day.	12	13
Whitsunday.		
1 Lesson.	De. 16. *to* v. 18.	Isa. 11.
2 Lesson.	Act. 10. v. 34.	Act. 19. *to* v. 21.
Trinity Sunday.		
1 Lesson.	Gen. 1.	Gen. 18.
2 Lesson.	Matth. 3.	1 John 5.
Sundays after Trinity.		
1	Josh. 10.	Josh. 23.
2	Judg. 4.	Judg. 5.
3	1 Sam. 2.	1 Sam. 3.
4	12	13
5	15	17
6	2 Sam. 12.	2 Sam. 19.
7	21	24
8	1 Kin. 13.	1 Kin. 17.
9	18.	19
10	21	22
11	2 Kin. 5.	2 Kin. 9.
12	10	18
13	19	23
14	Jer. 5.	Jer. 22.
15	35	36
16	Ezek. 2.	Ezek. 13.
17	14	18
18	20	24
19	Dan. 3.	Dan. 6.
20	Joel 2.	Mic. 6.
21	Hab. 2.	Prov. 1.
22	Prov. 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

	¶ *Mattins.*	¶ *Evensong.*
S. Andrew.	Proverbs 20.	Prov. 21.
S. Tho. Ap.	23	24.
Nativity of Christ.		
1 Lesson.	Isa. 9. *to* v. 8.	Is. 7 v. 10 *to* v. 17
2 Lesson.	Luk. 2. *to* v. 15.	Tit. 3. v. 4 *to* v. 9
St Stephen		
1 Lesson.	Prov. 28.	Eccles. 4.
2 Lesson.	Act. 6. v. 8. *and* c. 7. *to* v. 30.	Acts 7. v. 30. *to* v. 55.
S. John		
1 Lesson.	Eccles. 5.	Eccles. 6.
2 Lesson.	Apoc. 1.	Apoc. 22.
Innocents day	Jer. 31. *to* v. 18.	Wisd. 1.
Circumcision.		
1 Lesson.	Gen. 17.	De. 10. v. 12
2 Lesson.	Rom. 2.	Col. 2.
Epiphany.		
1 Lesson.	Isa. 60.	Isai. 49.
2 Lesson.	Lu. 3. *to* v. 23.	Joh. 2. *to* v. 12.
Conversion of S. Paul.		
1 Lesson.	Wisd. 5.	Wisd. 6.
2 Lesson.	Act. 22. *to* v. 22.	Acts 26.
Purification of the Virgin Mary.	Wisd. 9.	Wisd. 12.
S. Matthias.	19.	Ecclus 1.
Annunciat. of our Lady.	Ecclus 2.	3.
Wednesday before East.		
1 Lesson.	Hosea 13.	Hosea 14.
2 Lesson.	John 11. v. 45.	
Thursday before Easter.		
1 Lesson.	Daniel 9.	Jer. 31.
2 Lesson.	John 13.	

	¶ Mattins.	¶ Evensong.
Good Friday		
1 Lesson	Gen. 22. to v. 20	Isa. 53.
2 Lesson	John 18.	1 Pet. 2.
Easter Even.		
1 Lesson.	Zech. 9.	Exod. 13.
2 Lesson.	Lu. 23. v. 50.	Heb. 4.
Munday in Easter week.		
1 Lesson.	Exod. 16.	Exod. 17.
2 Lesson.	Matth. 28.	Act. 3.
Tuesday in Easter week.		
1 Lesson.	Exod. 20.	Exod. 32.
2 Lesson.	Lu. 24. to v. 13.	1 Cor. 15.
S. Mark.	Eccius 4.	Eccius 5
S. Philip and S. Jacob.		
1 Lesson.	7.	9.
2 Lesson.	Joh. 1. v. 43.	
Ascens. day.		
1 Lesson.	Deut. 10.	2 Kings 2.
2 Lesson.	Lu. 24. v. 44.	Eph. 4. to v. 17.
Munday in Whitsun week.		
1 Lesson.	Ge. 11. to v. 10.	Nu. 11. v. 16. to v. 30.
2 Lesson.	1 Cor. 12.	1 Cor. 14. to v. 26.
Tuesday in Whitsun-week.		
1 Lesson.	1 Sa. 19. v. 18.	Deut. 30.
2 Lesson.	1 The. 5. v. 12. to v. 24.	1 Joh. 4. to v. 14.
S. Barnabas.		
1 Lesson.	Eccius 10.	Eccius 12.
2 Lesson.	Acts 14.	Act. 15. to v. 36
S. Joh. Bapt.		
1 Lesson.	Malach. 3.	Malach. 4.
2 Lesson.	Matth. 3.	Mat. 14. to v. 13
S. Peter.		
1 Lesson.	Eccius. 15.	Eccius. 19.
2 Lesson.	Acts 3.	Acts 4.
S. James	Eccius. 21.	Eccius 22.

¶ Proper Pſalms on certain days.

	¶ Mattins.	Evenſong.
S. Bartholomew.	Eccluſ 24.	Eccluſ 29.
S. Matthew.	35.	38.
S. Michael.		
1 Leſſon.	Gen. 32.	Dan. 10. v. 5.
2 Leſſon.	Act. 12. to v. 20	Jude v. 6. to v.
S. Luke.	Eccluſ 51.	Job 1. (16.
S. Simon and S. Jude.	Job 24, 25.	42.
All Saints.		
1 Leſſon.	Wiſ. 3. to v. 10.	Wiſ. 5. to v. 17.
2 Leſſon.	Heb. 11. v. 33. & c. 12. to v. 7.	Apoc. 19. to. v. 17

¶ Proper Pſalms on certain days.

	Mattins. Pſal. 19.	Evenſong 89
¶ Chriſtmas day.	45	110
	85	132
¶ Aſh-Wedneſd.	6	102
	32	130
	38	143
¶ Good Friday.	22	69
	40	88
	54	
¶ Eaſter-day.	2	113
	57	114
	111	118
¶ Aſcenſion-day.	8	24
	15	47
	21	108
¶ Whitſun-day.	48	104
	68	145

JANUARY hath xxxi. days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 Lesson	2 Less.	1 Lesson	2 Less.
2	1 A	*circum.*	Gen. 1.	Mat. 1	Gen. 2.	Rom.
10	2 b		3	2	4	2
	3 c		5	3	6	3
19	4 d		7	4	8	4
8	5 e		9	5	12	5
	6 f	*Epipha-*	13	6	14	6
16	7 g	*ny.*	15	7	16	7
5	8 A	Lucian	17	8	18	8
	9 b		19	9	20	9
13	10 c		21	10	22	10
2	11 d		23	11	24	11
	12 e		25	12	26	12
	13 f	Hilary	27	13	28	13
10	14 g	Bishop.	29	14	30	14
	15 A		31	15	32	15
18	16 b		33	16	34	16
7	17 c		35	17	37	1 Cor. 1
	18 d	Prisca.	38	18	39	2
15	19 e		40	19	41	3
4	20 f	Fabian	42	20	43	4
	21 g	Agnes.	44	21	45	5
12	22 A	Vinc.	46	22	47	6
1	23 b		48	23	49	7
	24 c		50	24	Exod. 1	8
	25 d	*Conv. of*	Exod. 2	25	3	9
9	26 e	*S. Paul.*	4	26	5	10
	27 f		16	27	7	11
17	28 g		18	28	9	12
6	29 A					
	30 b	K. Ch.				
13	31 c	Martyr.				
3						

Note, that * Exod. 6, is to be read onely to verſ. 14.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1 *Lesson*	2 *Lesson*	1 *Lesson*	2 *Lesson*
1	d		Fast.	Ex. 10.	Mark 1	Ex. 11	1 Co. 13
11	e		*Purif.*		2		14
9	f		*of Mary*	12	3	13	15
8	g			14	4	15	16
	A		Agath.	16	5	17	2 Co. 1
16	b			18	6	19	2
5	c			20	7	21	3
	d			22	8	23	4
13	e			24	9	32	5
2	f			33	10	34	6
	g			Lev. 18	11	Lev. 19	7
10	A			20	12	26	8
	b			Nu. 11	13	Nu. 12	9
18	c		Valen-	13	14	14	10
7	d		tine.	16	15	17	11
	e			20	16	21	12
15	f			22	Iu. di. 1	23	13
4	g			24	di. 1	25	Gal. 1.
	A			27	2	30	2
12	b			31	3	32	3
1	c			35	4	36	4
	d			Deu. 1	5	Deu. 2	5
9	e		Fast.	3	6	4	6
	f		*S. Mat-*		7		Eph. 1
17	g		*thias.*	5	8	6	2
6	A			7	9	8	3
	b			9	10	10	4
14	c			11	11	12	5
				13	Mat. 7	14	Ro. 13

MARCH hath xxxi. days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 *Lesson*	2 *Lesson*	1 *Lesson*	2 *Les*
8	1 d	David	Deu. 15	Luk. 12	Deu. 16	Eph.
	2 e	Chad.	17	13	18	Phil.
11	3 f		19	14	20	1
	4 g		21	15	22	2
10	5 A		24	16	25	3
8	6 b		26	17	27	4
	7 c	Perpe-	28	18	29	Col.
10	8 d	tua.	30	19	31	1
3	9 e		32	20	33	2
	10 f		34	21	Josh. 1	3
13	11 g		Josh. 2	22	1	1 Th.
2	12 A	Greg.	4	23	3	2
	13 b		6	24	5	3
10	14 c		8	John 1	7	4
	15 d		10	2	9	5
18	16 e		24	3	23	2 Th.
7	17 f		Judg. 2	4	Judg 1	2
	18 g	Edw.	4	5	3	3
15	19 A		6	6	5	1 Tim.
4	20 b		8	7	7	2, 3
	21 c	Bene-	10	8	9	4
12	22 d	dict.	12	9	11	5
1	23 e		14	10	13	6
	24 f	Fast.	16	11	15	2 Tim.
9	25 g	*Ann. of Mar.*		12	17	2
	26 A		18	13	19	3
17	27 b		20	14	21	4
6	28 c		Ruth 1	15	Rut. 2	Tit. 1
	29 d		3	16	4	2, 3
14	30 e		1 Sa. 1.	17	1 Sa. 2	Phile.
3	31 f		3	18	4	Heb. 1

APRIL hath xxx. days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 *Leſſon*	2 *Leſſon*	1 *Leſſon*	2 *Leſſon*
1	g		1 Sam. 5	Joh. 19	1 Sa. 6.	Heb. 3.
2	A		7	20	8	4
3	b	Richa.	9	21	10	5
4	c	Ambr.	11	Acts 1.	12	6
5	d		13	2	14	7
6	e		15	3	16	8
7	f		17	4	18	9
8	g		19	5	20	10
9	A		21	6	22	11
10	b		23	7	24	12
11	c		25	8	26	13
12	d		27	9	28	Jam. 1.
13	e		29	10	30	2
14	f		31	11	2 Sa. 1.	3
15	g		2 Sam. 2	12	3	4
16	A		4	13	5	5
17	b		6	14	7	1 Pet. 1.
18	c		8	15	9	2
19	d	Alpheg	10	16	11	3
20	e		12	17	13	4
21	f		14	18	15	5
22	g		16	19	17	2 Pet. 1.
23	A	S. Geor.	18	20	19	2
24	b		20	21	21	3
25	c	S. *Mark*		22		1 Jo. 1.
26	d	Evang.	22	23	23	2
27	e		24	24	1 Kin. 1	3
28	f		1 Kin. 2	25	3	4
29	g		4	26	5	5
30	A		6	27	7	2, 3 Jo.

				¶ Morning Prayer.		¶ Evening Prayer.	
				1 *Lesson*	2 *Lesson*	1 *Lesson*	2 *Lesson*
2	1	b	*Phil. & Jacob.*				Jude.
	2	c		1 Kin. 8.	Act. 28	2 Kin 9	Rom.
19	3	d	Invent	10	Mat. 1.	1.	2
8	4	e	of the	12	2	13	3
	5	f	Cross.	14	3	15	4
16	6	g	J. Port.	16	4	17	5
5	7	A		18	5	19	6
	8	b		20	6	21	7
13	9	c		22	7	2 Ki. 1.	8
2	10	d		2 Ki. 2.	8	3	9
	11	e		4	9	5	10
10	12	f		6	10	7	11
	13	g		8	11	9	12
18	14	A		10	12	11	13
7	15	b		12	13	13	14
	16	c		14	14	15	15
15	17	d		16	15	17	16
	18	e		18	16	19	1 Colos.
	19	f	Dunst.	20	17	21	2
12	20	g		22	18	23	3
1	21	A		24	19	25	4
	22	b		Ezra 1.	20	Ezra 3.	5
9	23	c		4	21	5	6
	24	d		6	22	7	7
	25	e		9	23	Neh. 1.	8
17	26	f	Augustt.	Neh. 2.	24	4	9
6	27	g	Bede.	5	25	6	10
	28	A		8	26	9	11
14	29	b	*Charles*	10	27	13	12
3	30	c	II. Nat.	Esth. 1.	28	Esth. 2.	13
11	31	d		3	Mar. 1.	4.	14

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 *Lesson*	2 *Lesson*	1 *Lesson*	2 *Lesson*
1	e	Nicom.	Esth. 5.	Mar. 2	Esth. 6.	1 Cor 15
2	f		7	3	8	16
3	g		9	4	Job 1	2 Cor. 1
4	A		Job 2.	5	3	2
5	b	Boni-	4	6	5	3
6	c	face.	6	7	7	4
7	d		8	8	9	5
8	e		10	9	11	6
9	f		12	10	13	7
10	g		14	11	15	8
11	A	*Barn.*				
12	b	*Apost.*	16	12	17, 18	9
13	c		19	13	20	10
14	d		21	14	22	11
15	e		23	15	24, 25	12
16	f		26, 27	16	28	13
17	g	S. Al-	29	Luke 1	30	Gal. 1
18	A	ban M.	31	2	32	2
19	b		33	3	34	3
20	c	Edw.	35	4	36	4
21	d		37	5	38	5
22	e		39	6	40	6
23	f	Fast.	41	7	42	Eph. 1
24	g	*Jo. Bap.*				
25	A		Prov. 1	8	Prov. 2	2
26	b		3	9	4	3
27	c		5	10	6	4
28	d	Fast.	7	11	8	5
29	e	*Pet. Ap.*				
30	f		9	12	10	6

JULY hath xxxi days.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
19	1 g		Pro. 11.	Lu. 13	Pro. 12	Phil.
8	2 A	Mary.	13	14	14	1
	3 b		15	15	16	3
16	4 c	Martin	17	16	18	4
5	5 d		19	17	20	Col. 1
	6 e		21	18	22	2
13	7 f		23	19	24	3
2	8 g		25	20	26	4
	9 A		27	21	28	1 Th. 1
10	10 b		29	22	31	2
	11 c		Ecc. 1	23	Ecc. 2	3
18	12 d		3	24	4	4
7	13 e		5	Joh. 1	6	5
	14 f		7	2	8	2 Th. 1
15	15 g	Swith.	9	3	10	2
4	16 A		11	4	12	3
	17 b		Jer. 1	5	Jer. 2	1 Tim. 1
12	18 c		3	6	4	2, 3
1	19 d		5	7	6	4
	20 e	Marg.	7	8	8	5
	21 f	Magd.	9	9	10	6
9	22 g		11	10	12	2 Tim. 1
	23 A		13	11	14	2
17	24 b	Fast.	15	12	16	3
6	25 c	*Ja. ap.*		13		4
	26 d	Ann.	17	14	18	Tit. 1
13	27 e		19	15	20	2, 3
3	28 f		21	16	22	Phile.
11	29 g		23	17	24	Heb. 1
	30 A		25	18	26	2
19	31 b		27	19	28	3

AUGUST hath xxxi days.

			¶ Morning Prayer		¶ Evening Prayer.	
			1 Lesson.	2 Lesson.	1 Lesson.	2 Lesson.
	1 c	Lam.	Jer. 29.	Joh. 20.	Jer. 30.	Heb. 4.
8	2 d		31	21	32	5
16	3 e		33	Act. 1.	34	6
5	4 f		35	2	36	7
	5 g		37	3	38	8
13	6 A	Transfi-	39	4	40	9
2	7 b	Nam. of	41	5	42	10
	8 c	Jesu.	43	6	44	11
10	9 d		45,46	7	47	12
	10 e	Laur.	48	8	49	13
18	11 f		50	9	51	Jam. 1.
7	12 g		52	10	Lam. 1	2
	13 A		Lam. 2	11	3	3
15	14 b		4	12	5	4
4	15 c		Ezek. 2.	13	Ezek. 3.	5
	16 d		6	14	7	1 Pet. 1.
12	17 e		13	15	14	2
1	18 f		18	16	33	3
	19 g		34	17	Dan. 1.	4
9	20 A		Dan. 2	18	3	5
	21 b		4	19	5	2 Pet. 1.
17	22 c		6	20	7	2
6	23 d	Fast.	8	21	9	3
	24 e	*Barth.*		22		1 Joh. 1.
14	25 f	*Apost.*	10	23	11	2
3	26 g		12	24	Hos. 1.	3
	27 A		Ho. 2, 3	25	4	4
11	28 b	August	5, 6	26	7	5
	29 c	behead	8	27	9	2, 3 Joh.
19	30 d	S. John	10	28	11	Jude
8	31 e		12	Mat. 1.	13	Rom. 1.

SEPTEMBER hath xxx.dayes.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 *Lesson*	2 *Lesson*	1 *Lesson.*	2 *Lesson*
16	1 f	Giles	Hos.14.	Mat.2.	Joel 1.	Rom.2
5	2 g		Joel 2.	3	3	3
	3A		Am. 1.	4	Am.2.	4
13	4 b		3	5	4	5
2	5 c		5	6	6	6
	d		7	7	8	7
10	7 e	Enur.b	9	8	Obad.	8
	8 f	Nat.of	Jona 1.	9	Jo.2,3.	9
18	9 g	Mar.	4	10	Mic.1.	10
7	10A		Mic. 2.	11	3	11
	11b		4	12	5	12
15	12c		6	13	7	13
4	13d		Nah.1.	14	Nah. 2.	14
	14e	Holycr.	3	15	Hab.1.	15
12	15f		Hab.2.	16	3	16
1	16g		Zep.1.	17	Zep.2.	1Cor.1
	17A	Lamb.	3	18	Hag 1.	2
9	18b		Hag 2.	19	Zec.1.	3
	19c		Zec.2,3	20	4,5	4
17	20d	Fast.	6	21	7	5
6	21e	S. *Mat.*		22		6
	22f	*thew.*	8	23	9	7
14	23g		10	24	11	8
3	24A		12	25	13	9
	25b		14	26	Mal.1.	10
11	26c	Cypr.	Mal.2.	27	3	11
19	27d		4	28	Tob.1.	12
	28e		Tob. 2.	Mar.1.	3	13
8	29f	S. *Mich.*		2		14
	30g	Jerom.	4	3	6	15

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 *Lesson*	2 *Lesson*	1 *Lesson*	2 *Lesson*
16	1 A	mig.	Tob. 7.	Mar. 4.	Tob. 8.	1 Co. 16
5	2 b		9	5	10	2 Co. 1
13	3 c		11	6	12	2
2	4 d		13	7	14	3
	5 e		Judet. 1.	8	Jud. 2.	4
10	6 f	Faith	3	9	4	5
	7 g		5	10	6	6
18	8 A		7	11	8	7
7	9 b	Dennis	9	12	10	8
	10 c		11	13	12	9
15	11 d		13	14	14	10
4	12 e		15	15	16	11
	13 f	Edw.	Wis. 1.	16	Wis. 2.	12
12	14 g		3	Lu. *d.* 1	4	13
1	15 A		5	*di.* 1.	6	Gal. 1.
	16 b		7	2	8	2
9	17 c	Etheld.	9	3	10	3
	18 d	S. *Luke*		4		4
17	19 e		11	5	12	5
6	20 f		13	6	14	6
	21 g		15	7	16	Eph. 1.
14	22 A		17	8	18	2
3	23 b		19	9	Eccles. 1	3
	24 c		Eccles. 2	10	3	4
11	25 d	Crispin	4	11	5	5
	26 e		6	12	7	6
19	27 f	Faft.	8	13	9	Phil. 1.
8	28 g	*Sim. & Jud.*		14		2
	29 A		10	15	11	3
16	30 b		12	16	13	4
5	31 c	Faft.	14	17	15	Col. 1.

			¶ Morning Prayer.		¶ Evening Prayer.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
	1	d	*All*			
13	2	e	*Saints.*	Ecc. 16.	Lu. 18.	Ec. 17.	Col. 2.
2	3	f		18	19	19	3
	4	g		20	20	21	4
10	5	A	*Pa. conf.*	22	21	23	1 Th. 1.
	6	b	Leon.	24	22	(a) 25	2
18	7	c		27	23	28	3
7	8	d		29	24	(b) 30	4
	9	e		31	Joh. 1.	32	5
1	10	f		33	2	34	2 Th. 1.
4	11	g	S. Mart.	35	3	36	2
	12	A		37	4	38	3
12	13	b	Brice.	39	5	40	1 Tim. 1
1	14	c		41	6	42	2, 3
	15	d	Machut	43	7	44	4
9	16	e		45	8	(c) 46	5
	17	f	Hug. b.	47	9	48	6
17	18	g		49	10	50	2 Tim. 1
6	19	A		51	11	Baru. 1.	2
	20	b	Edmun.	Bar. 2.	12	3	3
14	21	c	Kin.	4	13	5	4
3	22	d	Cecil.	6	14	Hi. Su.	Tit. 1.
	23	e	Clem.	B. & D.	15	Isa. 1.	2, 3.
11	24	f		Isa. 2.	16	3	Phile.
19	25	g	Cathe-	4	17	5	Heb. 1.
	26	A	rin.	6	18	7	2
8	27	b		8	19	9	3
	28	c		10	20	11	4
16	29	d	Fast.	12	21	13	5
5	30	e	*Andr. A*		Act. 1.		6

Note, that (a) Ecclus 25. is to be read onely to verſ. 13. and (b) Ecclus 30. onely to ver. 18. and (c) Ecclus 46. onely to ver. 20

			¶ Morning Prayer.		¶ Evening Pr ayer.	
			1 *Lesson*	2 *Lesson*	1 *Lesson*	2 *Lesson*
	1 f		Isa. 14.	Act. 2.	Isa. 15.	Heb. 7.
13	2 g		16	3	17	8
2	3 A		18	4	19	9
10	4 b		20, 21	5	22	10
	5 c		23	6	24	11
18	6 d	Nicho-	25	*dim.* 7.	26	12
7	7 e	las Bis.	27	*dim.* 7.	28	13
	8 f	Conc.	29	8	30	Jam. 1.
15	9 g	*Mary.*	31	9	32	2
4	10 A		33	10	34	3
	11 b		35	11	36	4
12	12 c		37	12	38	5
1	13 d	Lucy	39	13	40	1 Pet. 1
	14 e	V. & M.	41	14	42	2
9	15 f		43	15	44	3
	16 g	O Sapi-	45	16	46	4
17	17 A	entia.	47	17	48	5
6	18 b		49	18	50	2 Pet. 1
	19 c		51	19	52	2
14	20 d	Fast.	53	20	54	3
3	21 e	*Thomas*		21		1 Joh. 1.
	22 f	*Ap.*	55	22	56	2
11	23 g		57	23	58	3
	24 A	Fast.	59	24	60	4
19	25 b	*Christm.*				
8	26 c	*S. Steph.*				
	27 d	*S. John*				
16	28 e	*Innocen.*		25		1
5	29 f		61	26	62	2 John
	30 g		63	27	64	3 John
13	31 A	Silvest.	65	28	66	Jude.

Tables & Rules

FOR

The Moveable and Immoveable Feasts;

Together with the days of Fasting and Abstinence, through the whole year.

RULES to know when the Moveable Feasts, and Holidays begin.

E*Aster-day* (on which the rest depend) is always the first Sunday after the first Full Moon which happens next after the One and twentieth day of *March*. And if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of St. *Andrew*, whether before or after.

Septuagesima	Sunday is	Nine	weeks before *Easter*.
Sexagesima		Eight	
Quinquagesima		Seven	
Quadragesima		Six	

Rogation Sunday	is	Five weeks	after *Easter*.
Ascension-day		Forty days	
Whitsunday		Seven weeks	
Trinity Sunday		Eight weeks	

A

A Table of all the Feasts that are to be observed in the Church of *England* through the year.

ALL Sundays in the Year.

The days of the Feasts of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of S. *Paul*.
- The Purification of the blessed Virgin.
- S. *Matthias* the Apostle.
- The Annunciation of the blessed Virgin.
- S. *Mark* the Evangelist.
- S. *Philip* and S. *Jacob* the Apostles.
- The Ascension of our Lord JESUS CHRIST.
- S. *Barnabas*.
- The Nativity of S. *John Baptist*.
- S. *Peter* the Apostle.
- S. *James* the Apostle.
- S. *Bartholomew* the Apostle.
- S. *Matthew* the Apostle.
- S. *Michael*, and all Angels.
- S. *Luke* the Evangelist.
- S. *Simon* and S. *Jude* the Apostles.
- All Saints.
- S. *Andrew* the Apostle.
- S. *Thomas* the Apostle.
- The Nativity of our Lord.
- S. *Stephen* the Martyr.
- S. *John* the Evangelist.
- The Holy Innocents.

Munday and Tuesday in *Easter* week.

Munday and Tuesday in *Whitsun* week.

A Table of the Vigils, Fasts, and d of Abstinence, to be observed in the year.

The Even or Vigils before

- The Nativity of our Lord.
- The Purification of the Blessed Virgin Ma
- The Annunciation of the Blessed Virgin.
- Easter-day.
- Ascension-day.
- Pentecost.
- S. Matthias.
- S. John Baptist.
- S. Peter.
- S. James.
- S. Bartholomew.
- S. Matthew.
- S. Simon and S. Jude.
- S. Andrew.
- S. Thomas.
- All Saints.

Note, That if any of these Feast-days fall upon a Mo day, then the Vigil or Fast-day shall be kept upon Saturday, and not upon the Sunday next before it.

Days of Fasting or Abstinence.

I. The Fourty days of Lent.

II. The Ember days at the four Seasons, bei the Wednesday, Friday, and Saturday

after { the first Sunday in Lent. / the Feast of Pentecost. / *September* 14. / *December* 13.

III. The three Rogation days, being the Mondy Tuesday, and Wednesday before Holy Thursda or the Ascension of our Lord.

IV. All the Fridays in the year, except *Christmas*-day.

Certa

Certain ſolemn days, for which particular Services are appointed.

I. THe Fifth day of *Novem'er*, being the day of the Papiſts Conſpiracy.

II. The Thirtieth day of *January*, being the day of the Martyrdom of, King *Charles* the Firſt.

III. The Nine and twentieth day of *May*, being the day of the Birth and Return of King *Charles* the Second.

Note, that the Supputation of the year of our Lord in the Church of England, *beginneth the Five and twentieth day of* March.

A TABLE of the Moveable Feasts calculated for fourty years.

The year of our Lord.	The Golden number.	The Epact.	Dominical Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first day of Lent.
1661	9	9	F	4	Feb. 10	Feb. 27
1662	10	20	E D	2	Jan. 26	11
1663	11	1	C B	5	Feb. 15	Mar. 4
1664	12	12	A	2	7	Feb. 24
1665	13	23	G	5	Jan. 22	8
1666	14	4	F E	3	Feb. 11	28
1667	15	15	D	1	3	20
1668	16	26	C B	4	Jan. 19	5
1669	17	7	A	2	Feb. 7	24
1670	18	18	G	5	Jan. 30	16
1671	19	29	F E	3	Feb. 19	Mar. 8
1672	1	11	D	1	4	Feb. 21
1673	2	22	C B	4	Jan. 26	12
1674	3	3	A	2	Feb. 15	Mar. 4
1675	4	14	G	5	Jan. 31	Feb. 17
1676	5	25	F E	3	23	9
1677	6	6	D	1	Feb. 11	28
1678	7	17	C B	4	Jan. 27	13
1679	8	28	A	2	Feb. 16	Mar. 5
1680	9	9	G F E	5	8	Feb. 25
1681	10	20	D C	3	Jan. 30	16
1682	11	1	B A	1	Feb. 12	Mar. 1
1683	12	12	G	4	4	Feb. 21
1684	13	23	F E	2	Jan. 27	13
1685	14	4	D C	5	Feb. 15	Mar. 4
1686	15	15	B A	3	Jan. 31	Feb. 17
1687	16	26	G	1	23	9
1688	17	7	F E	4	Feb. 12	Mar. 1
1689	18	18	D C	2	Jan. 27	Feb. 13
1690	19	29	B A	5	Feb. 16	Mar. 5
1691	1	11	G F	3	8	Feb. 25
1692	2	22	E D	1	Jan. 24	10
1693	3	3	C B	4	Feb. 12	Mar. 1
1694	4	14	A	2	4	Feb. 21
1695	5	25	G F	5	Jan. 20	6
1696	6	6	E D	3	Feb. 9	26
1697	7	17	C B	1	Jan. 31	17
1698	8	28	A	4	Feb. 20	Mar. 9
1699	9	9	G F	2	5	Feb. 22
1700	10	20	E	3	Jan. 28	14

A TABLE of the moveable Feasts.

Easter day.	Rogation Sunday.	Ascension-day.	Whitsun-day.	Sundays after Trinity.	Advent Sunday.
Apr. 14	May 19	May 23	June 2	24	Dec. 1
Mar. 30	4	8	May 18	26	Nov 30
Apr. 19	24	28	June 7	23	19
10	15	19	May 29	24	27
Mar. 26	Apr. 30	4	14	27	Dec. 3
Apr. 15	May 20	24	June 3	24	2
7	12	16	May 26	25	1
Mar. 22	Apr. 26	Apr. 30	10	27	No. 29
Apr. 11	May 16	May 20	30	24	28
3	8	12	22	25	27
23	28	June 1	June 11	23	Dec. 3
7	12	May 16	May 26	25	1
Mar. 30	4	8	18	26	No. 30
Apr. 19	24	28	June 7	23	29
4	9	13	May 23	25	28
Mar. 26	Apr. 30	4	14	27	Dec. 3
Apr. 15	May 20	24	June 3	24	2
Mar. 31	5	9	May 19	26	1
Apr. 20	25	29	June 8	23	No. 30
11	16	20	May 30	24	28
3	8	12	22	25	27
16	21	25	June 4	24	Dec. 3
8	13	17	May 27	25	2
Mar. 30	4	8	18	26	No. 30
Apr. 19	24	28	June 7	23	29
4	9	13	May 23	25	28
Mar. 27	1	5	15	26	27
Apr. 15	20	24	June 3	24	Dec. 2
Mar. 31	5	9	May 19	26	1
Apr. 20	25	29	June. 8	23	No. 30
12	17	21	May 31	24	29
Mar. 27	1	5	15	26	27
Apr. 16	21	25	June 4	24	Dec. 3
8	13	17	May 27	25	2
Mar. 24	Apr. 28	2	12	27	1
Apr. 12	May 17	21	31	24	No. 29
4	9	13	23	25	28
24	29	Jun. 2	June 12	22	27
9	14	May 18	May 28	25	Dec 3
Mar. 31	5	9	19	26	1

¶ To find Easter for ever.

Golden Numb.	A	B	C	D	E	F	G
i	Apr. 9.	10	11	12	6	7	8
ii	Mar. 26.	27	28	29	30	31	Ap. 1
iii	Apr. 16.	17	18	19	20	14	15
iv	Apr. 9.	3	4	5	6	7	8
v	Mar. 26.	27	28	29	23	24	25
vi	Apr. 16.	17	11	12	13	14	15
vii	Apr. 2.	3	4	5	6	Ma. 31	Ap. 1
viii	Apr. 23.	24	25	19	20	21	22
ix	Apr. 9.	10	11	12	13	14	8
x	Apr. 2.	3	Ma. 28	29	30	31	Ap. 1
xi	Apr. 16.	17	18	19	20	21	22
xii	Apr. 9.	10	11	5	6	7	8
xiii	Mar. 26.	27	28	29	30	31	25
xiv	Apr. 16.	17	18	19	13	14	15
xv	Apr. 2.	3	4	5	6	7	8
xvi	Mar. 26.	27	28	22	23	24	25
xvii	Apr. 16.	10	11	12	13	14	15
xviii	Apr. 2.	3	4	5	Ma. 30	31	Ap. 1
xix	Apr. 23.	24	18	19	20	21	22

¶ When ye have found the Sunday Letter in the uppermoſt Line, guide your eye downward from the ſame, till you come right over againſt the Prime; and there is ſhewed both what Moneth, and what day of the Moneth *Eaſter* falleth that year. But note, that the Name of the Moneth is ſet at the left Hand, or elſe juſt with the Figure, and followeth not, as in other Tables, by deſcent, but collateral.

THE

THE ORDER FOR Morning and Evening PRAYER, Daily to be said and used throughout the year.

THE Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappel, or Chancel; Except it shall be otherwise determined by the Ordinary of the place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof at all times of their Ministration, shall be retained and be in use, as were in this Church of England *by the Authority of Parliament, in the second year of the Reign of King* Edward *the Sixth.*

THE

THE ORDER FOR Morning Prayer, Daily throughout the year

¶ *At the beginning of Morning Prayer, the Minister shall read with a loud voice some one, or more of these Sentences of the Scriptures, that follow. And then he shall say that which is written after the said Sentences.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* 18. 27.

I acknowledge my transgressions, and my sin is ever before me. *Psal.* 51. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psal.* 51. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* 51. 17.

Rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious, and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel.* 2. 13.

To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him: neither

neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* 9. 9, 10.

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* 10. 24.

Repent ye; for the kingdom of heaven is at hand. S. *Matth.* 3. 2.

I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. S. *Luk.* 15. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* 143. 2.

If we say that we have no sin, we deceive our selves, and the truth is not in us. But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. *John* 1. 8, 9.

DEarly beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble, nor cloke them before the face of Almighty God our heavenly Father, but confess them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodness, and mercy. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALmighty and most merciful Father, We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended

ded against thy holy laws. We have left undo
those things which we ought to have done; And
have done those things which we ought not to ha
done; And there is no health in us. But thou,
Lord, have mercy upon us, miserable offende
Spare thou them, O God, which confess their fau
Restore thou them that are penitent; According
thy promises declared unto mankind in Christ Je
our Lord. And grant, O most merciful Father, f
his sake; That we may hereafter live a godly, rig
teous, and sober life, To the glory of thy ho
Name. Amen.

¶ *The Absolution or Remission of sins, to be pronounc
by the Priest alone, standing; the people still kneeling.*

ALmighty God, the Father of our Lord Jesu
Christ, who desireth not the death of a sinne
but rather that he may turn from his wickedne
and live; and hath given power and commandment
to his Ministers, to declare and pronounce to hi
people, being penitent, the absolution and remis
on of their sins: He pardoneth and absolveth al
them that truly repent, and unfeignedly believe hi
holy gospel. Wherefore let us beseech him to gran
us true repentance and his holy Spirit, that thos
things may please him which we do at this presen
and that the rest of our life hereafter may be pur
and holy, so that at the last we may come to his eter
nal joy, through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of al
other Prayers,* Amen.

¶ Then

Then the Minister shall kneel, and say the Lords Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, And the power, And the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God, make speed to save us.

Answer.

O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest.

Praise ye the Lord.

Answer.

The Lords Name be praised.

¶ *Then shall be said or sung this Psalm following: Except on* Easter-*day, upon which another Anthem is appointed: And on the nineteenth day of every moneth it is not to be read here, but in the ordinary course of the Psalms.*

Venite

Venite, exultemus Domino. Psal. 95

O Come, let us sing unto the Lord: let us hea
ly rejoyce in the strength of our salvation.
Let us come before his presence with thanks
ving: and shew our selves glad in him with psa
For the Lord is a great God: and a great K
above all gods.
In his hand are all the corners of the earth:
the strength of the hills is his also.
The sea is his, and he made it: and his hands
pared the dry land.
O come, let us worship, and fall down: and k
before the Lord our Maker.
For he is the Lord our God: and we are the p
ple of his pasture, and the sheep of his hand.
To day if ye will hear his voice, harden not y
hearts: as in the provocation, and as in the da
temptation in the wilderness;
When your fathers tempted me: proved me, a
saw my works.
Fourty years long was I grieved with this ge
ration, and said: It is a people that do err in th
hearts, for they have not known my ways.
Unto whom I sware in my wrath: that th
should not enter into my rest.
Glory be to the Father, and to the Son: and
the holy Ghost;
As it was in the beginning, is now, and ever sh
be: world without end. Amen.

¶ *Then shall follow the Psalms in order as they are a
pointed. And at the end of every Psalm throughou
the year, and likewise at the end of* Benedicite, Be
nedictus, Magnificat, *and* Nunc dimittis, *shall b
repeated,*

Glory be to the Father, and to the Son: and t
the holy Ghost;

Answer.

As it was in the beginning, is now, and ever sha
be: world without end. Amen.

¶ *Then shall be read distinctly with an audible voi
the first Lesson, taken out of the Old Testament, a
appointed in the Kalendar, (except there be prope
Lessons assigned for that day:) He that readeth
so standing, and turning himself, as he may best
hear*

heard of all ſuch as are preſent. And after that, ſhall be ſaid or ſung in Engliſh, the Hymn called Te Deum Laudamus, daily throughout the year.

Note, that before every Leſſon the Miniſter ſhall ſay; Here beginneth ſuch a Chapter, or verſe of ſuch a Chapter of ſuch a Book: And after every Leſſon, Here endeth the firſt, or the ſecond Leſſon.

Te Deum Laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.
All the earth doth worſhip thee: the Father everlaſting.
To thee all angels cry aloud: the heavens, and all the powers therein.
To thee Cherubin, and Seraphin: continually do cry,
Holy, holy, holy: Lord God of Sabaoth.
Heaven and earth are full of the Majeſty: of thy glory.
The glorious company of the Apoſtles: praiſe thee.
The goodly fellowſhip of the Prophets: praiſe thee.
The noble army of Martyrs: praiſe thee.
The holy Church throughout all the world: doth acknowledge thee;
The Father: of an infinite Majeſty;
Thine honourable, true: and only Son;
Alſo the holy Ghoſt: the Comforter.
Thou art the King of Glory: O Chriſt.
Thou art the everlaſting Son: of the Father.
When thou tookeſt upon thee to deliver man: thou didſt not abhor the Virgins womb.
When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.
Thou ſitteſt at the right hand of God: in the Glory of the Father.
We believe that thou ſhalt come: to be our Judge.
We therefore pray thee, help thy ſervants: whom thou haſt redeemed with thy precious bloud.
Make them to be numbred with thy Saints: in glory everlaſting.
O Lord, ſave thy people: and bleſs thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnifie thee;

And

And we worship thy Name: ever world wi
end.

Vouchsafe, O Lord: to keep us this day without
O Lord, have mercy upon us: have mercy upo
O Lord, let thy mercy lighten upon us: a
trust is in thee.

O Lord, in thee have I trusted: let me neve
confounded.

¶ Or this Canticle, *Benedicite omnia Opera Domini.*

O All ye works of the Lord, bless ye the Lo
praise him, and magnifie him for ever.
O ye angels of the Lord, bless ye the Lord: pr
him, and magnifie him for ever.
O ye heavens, bless ye the Lord: praise him,
magnifie him for ever.
O ye waters that be above the firmament, bles
the Lord: praise him, and magnifie him for ever.
O all ye powers of the Lord, bless ye the Lo
praise him, and magnifie him for ever.
O ye sun and moon, bless ye the Lord: pr
him, and magnifie him for ever.
O ye stars of heaven, bless ye the Lord: pr
him, and magnifie him for ever.
O ye showres and dew, bless ye the Lord: pr
him, and magnifie him for ever.
O ye winds of God, bless ye the Lord: praise h
and magnifie him for ever.
O ye fire and heat, bless ye the Lord: praise h
and magnifie him for ever.
O ye winter and summer, bless ye the Lord: pr
him, and magnifie him for ever.
O ye dews and frosts, bless ye the Lord: pr
him, and magnifie him for ever.
O ye frost and cold, bless ye the Lord: pr
him, and magnifie him for ever.
O ye ice and snow, bless ye the Lord: praise h
and magnifie him for ever.
O ye nights and days, bless ye the Lord: pr
him, and magnifie him for ever.
O ye light and darkness, bless ye the Lord: pr
him, and magnifie him for ever.
O ye lightnings and clouds, bless ye the Lor
praise him, and magnifie him for ever.
O let the earth bless the Lord: yea, let it pr
him, and magnifie him for ever.
O ye mountains and hills, bless ye the Lor
praise him, and magnifie him for ever.

O

all ye green things upon the earth, bleſs ye the
d: praiſe him, and magnifie him for ever.
ye wells, bleſs ye the Lord: praiſe him, and
gnifie him for ever.
ye ſeas and flouds, bleſs ye the Lord: praiſe
, and magnifie him for ever.
O ye whales, and all that move in the waters,
s ye the Lord: praiſe him, and magnifie him for
r.
O all ye fowls of the air, bleſs ye the Lord: praiſe
, and magnifie him for ever.
all ye beaſts and cattel, bleſs ye the Lord: praiſe
, and magnifie him for ever.
ye children of men, bleſs ye the Lord: praiſe
, and magnifie him for ever.
O let Iſrael bleſs the Lord: praiſe him, and mag-
ie him for ever.
O ye prieſts of the Lord, bleſs ye the Lord: praiſe
n, and magnifie him for ever.
O ye ſervants of the Lord, bleſs ye the Lord:
ife him, and magnifie him for ever.
O ye ſpirits, and ſouls of the righteous, bleſs ye
Lord: praiſe him, and magnifie him for ever.
O ye holy and humble men of heart, bleſs ye the
d: praiſe him, and magnifie him for ever.
O Ananias, Azarias, and Miſael, bleſs ye the Lord:
iſe him, and magnifie him for ever.
Glory be to the Father, and to the Son: and to
holy Ghoſt;
As it was in the beginning, is now, and ever ſhall
: world without end. Amen.

Then ſhall be read in like manner the ſecond Leſſon, taken out of the new Teſtament. And after that, the Hymn following; except when that ſhall happen to be read in the Chapter for the day, or for the Goſpel on S. John Baptiſts *day.*

Benedictus. S. Luk. 1. 68.

Bleſſed be the Lord God of Iſrael: for he hath
O viſited and redeemed his people;
And hath raiſed up a mighty ſalvation for us: in
e houſe of his ſervant David;
As he ſpake by the mouth of his holy prophets:
hich have been ſince the world began;
That we ſhould be ſaved from our enemies: and
om the hands of all that hate us;
To perform the mercy promiſed to our forefa-
ers; and to remember his holy covenant;

To

To perform the oath which he ſware to our father Abraham: that he would give us;
That we being delivered out of the hand of enemies: might ſerve him without fear;
In holineſs and righteouſneſs before him: all days of our life.
And thou, Child, ſhalt be called the prophet of Higheſt: for thou ſhalt go before the face of Lord to prepare his ways;
To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,
Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;
To give light to them that ſit in darkneſs, and the ſhadow of death: and to guide our feet the way of peace.
Glory be to the Father, and to the Son: and the holy Ghoſt;
As it was in the beginning, is now, and ever be: world without end. Amen.

¶ *Or this Pſalm,* Jubilate Deo.

O Be joyful in the Lord, all ye lands: ſerve Lord with gladneſs, and come before his ſence with a ſong.
Be ye ſure that the Lord he is God: it is he hath made us, and not we our ſelves, we are people, and the ſheep of his paſture.
O go your way into his gates with thankſgiving and into his courts with praiſe: be thankful to him, and ſpeak good of his Name.
For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.
Glory be to the Father, and to the Son: and the holy Ghoſt;
As it was in the beginning, is now, and ever be: world without end. Amen.

¶ *Then ſhall be ſung or ſaid the Apoſtles Creed by the Miniſter and the people, ſtanding. Except only upon ſuch days as the Creed of St.* Athanaſius *is appointed to be read.*

I Believe in God the Father Almighty, Maker of heaven and earth:
And in Jeſus Chriſt his onely Son our Lord:
Who was conceived by the Holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate,
Was crucified, dead and buried, He deſcended

d; The third day he rose again from the dead; ascended into heaven, And sitteth on the right nd of God the Father Almighty; From thence he ll come to judge the quick and the dead. believe in the holy Ghost; The holy Catholick urch; The communion of Saints; The forgive- s of sins; The resurrection of the body; And the everlasting. Amen.

And after that, these Prayers following, all devoutly kneeling, the Minister first pronounting with a loud voice,

e Lord be with you.

Answer.

d with thy Spirit.

Minister.

¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister, Clerks, and People shall say the Lords Prayer with a loud voice.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be ne in earth, As it is in heaven. Give us this day r daily bread. And forgive us our trespasses, As forgive them that trespass against us. And lead not into temptation; But deliver us from evil, men.

¶ *Then the Priest standing up shall say,*

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King and Queen.

Answer. And mercifully hear us when we call upn thee.

Priest. Endue thy ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answ. And take not thy holy Spirit from us.

¶ *Then shall follow three Collects; The first of the which shall be the same that is appointed at the munion; The second for peace; The third for g live well. And the two last Collects shall never but daily be said at Morning Prayer throughout year, as followeth; all kneeling.*

¶ *The second Collect for Peace.*

O God, who art the Authour of peace, and ver-of concord, in knowledge of whom l eth our eternal life, whose service is perfect dom; Defend us thy humble servants in all a of our enemies, that we surely trusting in th fence, may not fear the power of any adver through the might of Jesus Christ our Lord. A

¶ *The third Collect for Grace.*

O Lord our heavenly Father, Almighty a verlasting God, who hast safely brough to the beginning of this day; Defend us same with thy mighty power, and grant tha day we fall into no sin, neither run into any ki danger, but that all our doings may be orde by thy governance, to do always that is right in thy sight through Jesus Christ our Lord. A

In Quires and places where they sing, here follo the Anthem.

Then these five Prayers following are to be read h except when the Litany is read; and then only two last are to be read, as they are there placed.

¶ *A Prayer for the King and Queens Majesty.*

O Lord our heavenly Father, high and migh King of kings, Lord of lords, the only M ler of princes, who dost from thy throne behold th e dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracio Sovereign Lord and Lady King *WILLIAM* a Queen *MARY*, and so replenish them with t grace of thy holy Spirit, that they may alway line to thy will, and walk in thy way: End them plenteously with heavenly gifts, grant th in health and wealth long to live, strengthen th that they may vanquish and overcome all their e mies; And finally after this life, they may att everlasting joy and felicity, through Jesus Chr our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

Almighty God, the fountain of all goodneſs, we humbly beſeech thee to bleſs *Catherine* the Queen Dowager, her Royal Highneſs the Princeſs Dowager of *Denmark*, and all the Royal Family: Endue them with thy holy Spirit; enrich them with thy heavenly grace; proſper them with all happineſs; and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlaſting God, who alone work-eſt great marvels; Send down upon our Biſhops and Curates, and all congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jeſus Chriſt. *Amen.*

¶ *A Prayer of Saint Chryſoſtom.*

Almighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfill now, O Lord, the deſires and petitions of thy ſervants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt be with us all evermore. *Amen.*

¶ *Here endeth the Order of Morning Prayer throughout the year.*

The Order for Evening Prayer daily throughout the year.

At the beginning of Evening Prayer, the Miniſter ſhall read with a loud voice ſome one or more of theſe ſentences of the Scriptures, that follow. And then he ſhall ſay that which is written after the ſaid ſentences.

WHen the wicked man turneth away from his wickedneſs that he hath committed, and doeth that

that which is lawful and right, he ſhall ſave hi
alive. *Ezek.* 18. 27.

I acknowledge my tranſgreſſions, and my ſi
ever before me. *Pſal.* 51. 3.

Hide thy face from my ſins, and blot out all
iniquities. *Pſal.* 51. 9.

The ſacrifices of God are a broken ſpirit: a br
and a contrite heart, O God, thou wilt not de
Pſal. 51. 17.

Rent your heart, and not your garments, and
unto the Lord your God: for he is gracious
mereiful, ſlow to anger, and of great kindneſs
repenteth him of the evil. *Joel* 2. 13.

To the Lord our God belong mercies and
giveneſſes, though we have rebelled againſt h
neither have we obeyed the voice of the Lord
God, to walk in his laws which he ſet before
Dan. 9. 9, 10.

O Lord, correct me, but with judgment; no
thine anger, leſt thou bring me to nothing. *Jer.* 10.

Repent ye; for the kingdom of heaven is at ha
S. *Matth.* 3. 2.

I will ariſe and go to my father, and will ſay
him, Father, I have ſinned againſt heaven,
before thee, and am no more worthy to be ca
thy ſon. S. *Luk.* 15. 18, 19.

Enter not into judgment with thy ſervant,
Lord; for in thy ſight ſhall no man living be ju
fied. *Pſal.* 143. 2.

If we ſay that we have no ſin, we deceive o
ſelves, and the truth is not in us. But if we confeſs o
ſins, he is faithful and juſt to forgive us our ſins, a
to cleanſe us from all unrighteouſneſs. 1 S. *John* 1. 8,

DEarly beloved brethren, the Scripture mov
us in ſundry places to acknowledge and co
feſs our manifold ſins and wickedneſs, and that w
ſhould not diſſemble, nor cloke them before t
face of Almighty God our heavenly Father, b
confeſs them with an humble, lowly, penitent, a
obedient heart, to the end that we may obt
forgiveneſs of the ſame by his infinite goodneſs, a
mercy. And although we ought at all times hu
bly to acknowledge our ſins before God, yet ough
we moſt chiefly ſo to do, when we aſſemble a
meet together, to render thanks for the great ben
fits that we have received at his hands, to ſet forth
his moſt worthy praiſe, to hear his moſt holy word
and to aſk thoſe things which are requiſite and ne
ceſſary

The Epistle. Rom. 15. 4.

WHatsoever things were written aforetime, were written for our learning; that we through patience & comfort of the Scriptures might have hope. Now the God of patience and consolation, grant you to be like-minded one towards another, according to Christ Jesus: that ye may with one mind, and one mouth glorifie God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorifie God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the holy Ghost.

The Gospel. S. Luke 21. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity, the sea and the waves roring; mens hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away, till all be fulfilled: Heaven and earth shall pass away; but my words shall not pass away.

The Collect.

O Lord Jesu Christ, who at thy first coming d
send thy messenger to prepare thy way be
thee; Grant that the ministers and stewards of
mysteries, may likewise so prepare and make re
thy way, by turning the hearts of the disobedi
to the wisdom of the just, that at thy second com
to judge the world, we may be found an accepta
people in thy sight, who livest and reignest with
Father and the holy Spirit, ever one God, wo
without end. *Amen.*

The Epistle. 1 Cor. 4. 1.

LEt a man so account of us, as of the minist
of Christ, and stewards of the mysteries of Go
Moreover, it is required in stewards, that a man
found faithful. But with me it is a very small thin
that I should be judged of you, or of mans judg
ment: yea, I judge not mine own self. For I kno
nothing by my self, yet am I not hereby justified
but he that judgeth me, is the Lord. Therefore judg
nothing before the time, until the Lord come, w
both will bring to light the hidden things of dark
ness, and will make manifest the counsels of th
hearts; and then shall every man have praise o
God.

The Gospel. S. Mat. 11. 2.

NOw when John had heard in the prison th
works of Christ, he sent two of his disciples
and said unto him, Art thou he that should come
or do we look for another? Jesus answered and sa
unto them, Go and shew John again those thing
which ye do hear and see: The blind receive the
sight, and the lame walk, the lepers are cleansed,
and the deaf hear, the dead are raised up, and th
poor have the gospel preached to them. And bles
sed is he whosoever shall not be offended in me.
And as they departed, Jesus began to say unto th
multitudes concerning John, What went ye out int
the wilderness to see? A reed shaken with the wind
But what went ye out for to see? A man clothed in
soft raiment? behold, they that wear soft clothing
are in kings houses. But what went ye out for to
see? A prophet? Yea, I say unto you, and more
than a prophet. For this is he of whom it is writ
ten,

en, Behold, I send my messenger before thy face, hich shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up (we pray thee) thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness, we are sore let and hindred in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. 4. 4.

REjoyce in the Lord alway, and again I say, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. S. John 1. 19.

THis is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thy self? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias: And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not. He it is who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jorden, where John was baptizing.

The Nativity of our Lord, or the [illegible] day of CHRIST, commonly called *Christmas-day*.

The Collect.

ALmighty God, who hast given us thy o[illegible] begotten Son to take our nature upon [illegible] and as at this time to be born of a [illegible] Virgin; Grant that we being regener[illegible] and made thy children by adoption and grace, [illegible] daily be renewed by thy holy Spirit, through [illegible] same our Lord Jesus Christ, who liveth and reig[illegible] with thee and the same Spirit, ever one God, w[illegible] without end. *Amen.*

The Epistle. Hebr. 1. 1.

GOd who at sundry times, and in diverse [illegible] ners spake in time past unto the fathers by [illegible] prophets, hath in these last days spoken unto us [illegible] his Son, whom he hath appointed heir of all thi[illegible] by whom also he made the worlds. Who being [illegible] brightness of his glory, and the express image [illegible] his person, and upholding all things by the word [illegible] his power, when he had by himself purged [illegible] sins, sat down on the right hand of the Majesty [illegible] high: being made so much better then the angels [illegible] he hath by inheritance obtained a more excelle[illegible] name then they. For unto which of the angels s[illegible] he at any time, Thou art my Son, this day have I b[illegible] gotten thee? And again, I will be to him a Fathe[illegible] and he shall be to me a Son? And again, when [illegible] bringeth in the first-begotten into the world, h[illegible] saith, And let all the angels of God worship hi[illegible] And of the angels he saith, Who maketh his ang[illegible] spirits, and his ministers a flame of fire. But un[illegible] the Son he saith, Thy throne, O God, is for ever a[illegible] ever, a sceptre of righteousness is the sceptre of t[illegible] kingdom. Thou hast loved righteousness, and hat[illegible] iniquity; therefore God, even thy God, hath anoin[illegible] ed thee with the oyl of gladness above thy fellow[illegible] And, Thou Lord, in the beginning hast laid t[illegible] foundation of the earth; and the heavens are t[illegible] works of thine hands. They shall perish, but tho[illegible] remainest; and they all shall wax old as doth a[illegible] garment; and as a vesture shalt thou fold them up[illegible] and they shall be changed; but thou art the same[illegible] and thy years shall not fail.

The Gospel. St. Joh. 1. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of bloud, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the onely begotten of the Father) full of grace and truth.

St. Stephens day.

The Collect.

GRant, O Lord, that in all our sufferings here upon earth, for the testimony of thy truth, we may stedfastly look up to heaven, and by faith behold the glory that shall be revealed; and being filled with the holy Ghost, may learn to love and bless our persecuters, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our onely Mediatour and Advocate. *Amen.*

¶ *Then shall follow the Collect of the Nativity, which shall be said continually unto New-years Eve.*

For the Epistle. Acts 7. 55.

STephen being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of

God, and said, Behold, I see the heavens op
and the Son of man standing on the right ha
God. Then they cried out with a loud voice,
stopped their ears, and ran upon him with
accord, and cast him out of the city, and st
him; and the witnesses laid down their clo
at a young mans feet whose name was Saul.
they stoned Stephen calling upon God, and say
Lord Jesus receive my spirit. And he kne
down and cried with a loud voice, Lord, lay
this sin to their charge. And when he had said
he fell asleep.

The Gospel. St. Matt. 23. 34.

BEhold, I send unto you prophets, and w
men, and scribes; and some of them ye sh
kill and crucifie; and some of them shall ye scou
in your synagogues, and persecute them from ci
to city; that upon you may come all the righteo
bloud shed upon the earth, from the bloud of rig
teous Abel, unto the bloud of Zacharias, son of Ba
rachias, whom ye slew between the temple and th
altar. Verily I say unto you, all these things sha
come upon this generation. O Jerusalem, Jerusalem,
thou that killest the prophets, and stonest them
which are sent unto thee; how often would I ha
gathered thy children together, even as a hen ga
thereth her chickens under her wings, and ye would
not. Behold, your house is left unto you desolate.
For I say unto you, Ye shall not see me henceforth,
till ye shall say, Blessed is he that cometh in the
Name of the Lord.

Saint John the Evangelists day.

The Collect.

MErciful Lord, we beseech thee to cast thy
bright beams of light upon thy Church, that
it being enlightned by the doctrine of thy blessed
Apostle and Evangelist Saint John, may so walk in
the light of thy truth, that it may at length attain to
the light of everlasting life, through Jesus Christ our
Lord. *Amen.*

The Epistle. 1 St. John 1. 1.

THat which was from the beginning, which
we have heard, which we have seen with
our eyes, which we have looked upon, and our
hands

nds have handled of the word of life; (For the
fe was manifested, and we have seen it, and bear
witness, and shew unto you that eternal life, which
was with the Father, and was manifested unto us)
That which we have seen and heard, declare we
unto you, that ye also may have fellowship with
us; and truly our fellowship is with the Father, and
with his Son Jesus Christ. And these things write we
unto you, that your joy may be full. This then is
the message which we have heard of him, and declare
unto you, that God is light, and in him is no dark-
ness at all. If we say that we have fellowship with
him, and walk in darkness, we lie, and do not the
truth: But if we walk in the light, as he is in the
light, we have fellowship one with another, and the
blood of Jesus Christ his Son cleanseth us from all
sin. If we say that we have no sin, we deceive our
selves, and the truth is not in us. If we confess our
sins, he is faithful and just to forgive us our sins, and
to cleanse us from all unrighteousness. If we say
that we have not sinned, we make him a liar, and
his word is not in us.

The Gospel. St. John 21. 19.

JEsus said unto Peter, Follow me. Then Peter
turning about, seeth the disciple whom Jesus lo-
ved, following, which also leaned on his breast at
supper, and said, Lord, which is he that betrayeth
thee? Peter seeing him, saith to Jesus, Lord, and
what shall this man do? Jesus saith unto him, If I
will that he tarry till I come, what is that to thee?
Follow thou me. Then went this saying abroad a-
mong ỹ brethren, that that disciple should not die:
yet Jesus said not unto him, He shall not die; but, If
I will that he tarry till I come, what is that to thee?
This is the disciple which testifieth of these things,
and wrote these things, and we know that his testi-
mony is true. And there are also many other things
which Jesus did, the which if they should be writ-
ten every one, I suppose, that even the world it self
could not contain the books that should be written.

The Innocents day.

The Collect.

O Almighty God, who out of the mouths of
babes and sucklings hast ordained strength, and
madest infants to glorifie thee by their deaths; Mor-

tifie and kill all vices in us, and so strengthen
thy grace, that by the innocency of our lives,
constancy of our faith even unto death, we may
tifie thy holy Name, through Jesus Christ our
Amen.

For the Epistle. Rev. 14. 1.

I Looked, and lo, a Lamb stood on the mount Si
and with him an hundred fourty and four th
sand, having his Fathers name written in their
heads. And I heard a voice from heaven, as the voi
of many waters, and as the voice of a great thunde
and I heard the voice of harpers harping with the
harps: And they sung as it were a new song bef
the throne, and before the four beasts, and the
ders; and no man could learn that song, but t
hundred and fourty and four thousand, which we
redeemed from the earth. These are they which we
not defiled with women, for they are virgins: the
are they which follow the Lamb whithersoever h
goeth: these were redeemed from among men, be
ing the first-fruits unto God, and to the Lamb. An
in their mouth was found no guile; for they a
without fault before the throne of God.

The Gospel. St. Matth. 2. 13.

THe angel of the Lord appeared to Joseph in
dream, saying, Arise, and take the young
child and his mother, and flee into Egypt, and be
thou there until I bring thee word; for Herod will
seek the young child to destroy him. When he arose,
he took the young child and his mother by night,
and departed into Egypt, and was there until the
death of Herod; that it might be fulfilled which
was spoken of the Lord by the prophet, saying, Out
of Egypt have I called my Son. Then Herod, when
he saw that he was mocked of the wise-men, was ex-
ceeding wroth, and sent forth, and slew all the chil-
dren that were in Bethlehem, and in all the coasts
thereof, from two years old and under, according
to the time which he had diligently enquired of the
wise-men. Then was fulfilled that which was spoken
by Jeremy the prophet, saying, In Rama was there
a voice heard, lamentation, and weeping, and great
mourning, Rachel weeping for her children, and
would not be comforted, because they are not.

The

The Sunday after Christmas-day.

The Collect.

ALmighty God, who hast given us thy onely begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. 4. 1.

NOw I say, that the heir as long as he is a child, differeth nothing from a servant, though he be Lord of all; but is under tutours and governours, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel St. Matth. 1. 18.

THe birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together) she was found with child of the holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her, is of the holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us.) Then Joseph being

raised from sleep, did as the angel of the Lord bidden him, and took unto him his wife: and her not till she had brought forth her first-born and he called his name Jesus.

The Circumcision of Christ.

The Collect.

ALmighty God, who madest thy blessed Son to circumcised, and obedient to the law for man Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 4. 8.

BLessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision onely, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. St. Luke 2. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concern-

oncerning this child. And all they that heard it wondred at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying, and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

¶ *The same Collect, Epistle and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany, or the manifestation of Christ to the Gentiles.

The Collect.

O God, who by the leading of a star didst manifest thy onely begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 3. 1.

FOr this cause, I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me who am less then the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom

of God, according to the eternal purpose whi
purposed in Christ Jesus our Lord. In whom we h
boldness and access with confidence by the faith
him.

The Gospel. St. Matth. 2. 1.

WHen Jesus was born in Bethlehem of Judea,
the days of Herod the king, behold, the
came wise-men from the east to Jerusalem, saying
Where is he that is born king of the Jews? for w
have seen his star in the east, and are come to worsh
him. When Herod the king had heard these things
he was troubled, and all Jerusalem with him. An
when he had gathered all the chief priests and scrib
of the people together, he demanded of them where
Christ should be born. And they said unto him, in
Bethlehem of Judea: For thus it is written by the
prophet, And thou Bethlehem in the land of Juda
art not the least among the princes of Juda: For out
of thee shall come a Governour that shall rule m
people Israel. Then Herod when he had privily cal
led the wise-men, enquired of them diligently what
time the star appeared. And he sent them to Beth
lehem, and said, Go, and search diligently for the
young child, and when ye have found him, bring me
word again, that I may come and worship him also.
When they had heard the king, they departed; and
lo, the star which they saw in the east, went before
them, till it came and stood over where the young
child was. When they saw the star, they rejoyced
with exceeding great joy. And when they were
come into the house, they saw the young child with
Mary his mother, and fell down and worshipped him:
And when they had opened their treasures, they pre-
sented unto him gifts, gold, and frankincense, and
myrrhe. And being warned of God in a dream, that
they should not return to Herod, they departed into
their own countrey another way.

The first Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee mercifully to receive
the prayers of thy people which call upon thee,
and grant that they may both perceive and know
what things they ought to do, and also may have
grace and power faithfully to fulfil the same, through
Jesus Christ our Lord. *Amen.*

The

The Epistle. Rom. 12. 1.

Beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we being many are one body in Christ, and every one members one of another.

The Gospel. St. Luke 2. 41.

NOw his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a days journey, and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The Collect.

ALmighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 6.

HAving then gifts differing according to the grace that is given to us, whether prophecy, let us prophesie according to the proportion of faith; or ministry, let us wait on our ministring: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chearfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoycing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoyce with them that do rejoyce, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate.

The Gospel. St. John 2. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governour of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants

vants which drew the water knew) the gover-
nor of the feast called the bridegroom, and saith
unto him, Every man at the beginning doth set
forth good wine, and when men have well drunk,
then that which is worse: but thou hast kept the
good wine until now. This beginning of miracles
did Jesus in Cana of Galilee, and manifested forth
his glory, and his disciples believed on him.

The third Sunday after the Epiphany.

The Collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 12. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. S. Matth. 8. 1.

WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will, be thou clean. And immediately his leprosie was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entred into Capernaum, there came unto him a centurion beseeching him, and saying, Lord, my servant lieth at home sick of the palsie, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word onely, and my servant shall be healed. For I am a man under

der authority, having ſouldiers under me: and ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt, and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob, in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

The fourth Sunday after the Epiphany.

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright; grant to us ſuch ſtrength and protection as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. 13. 1.

LEt every ſoul be ſubject unto the higher powers; for there is no power but of God: the powers that be are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou ſhalt have praiſe of the ſame: for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay you tribute alſo; for they are Gods miniſters, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Gospel. S. Matth. 8. 23.

Nd when he was entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him and awoke him, ſaying, Lord, ſave us, we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe, and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him? and when he was come to the other ſide into the countrey of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine, feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him, that he would depart out of their coaſts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true Religion, that they who do lean onely upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Col. 3. 12.

PUt on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt

Christ forgave you, so also do ye. And above these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. S. Matth. 13. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purifie our selves, even as he is pure; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghost, he liveth and reigneth ever one God world without end. *Amen.*

The Epistle. 1 S. John 3. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the

sons of God: therefore the world knoweth us
because it knew him not. Beloved, now
we the sons of God, and it doth not yet ap-
what we shall be: but we know that when he
appear, we shall be like him; for we shall
him as he is. And every man that hath this
e in him, purifieth himself even as he is pure.
soever committeth sin, transgresseth also the
: for sin is the transgression of the law. And ye
w that he was manifested to take away our sins;
in him is no sin. Whosoever abideth in him,
eth not: whosoever sinneth, hath not seen him,
ther known him. Little children, let no man
eive you: he that doeth righteousness, is righte-
, even as he is righteous. He that committeth
is of the devil: for the devil sinneth from the
nning. For this purpose the Son of God was
nifested, that he might destroy the works of the
vil.

The Gospel. S. Matth. 24. 23.

THen if any man shall say unto you, Lo here
is Christ, or there: believe it not. For there
all arise false Christs, and false prophets, and
all shew great signs and wonders; insomuch that
if it were possible) they shall deceive the very
elect. Behold, I have told you before. Wherefore
they shall say unto you, Behold, he is in the de-
rt, go not forth: behold, he is in the secret cham-
ers, believe it not. For as the lightning cometh
ut of the east, and shineth even unto the west: so
hall also the coming of the Son of man be. For
wheresoever the carcase is, there will the eagles
e gathered together. Immediately after the tri-
ulation of those days, shall the sun be darkned,
nd the moon shall not give her light, and the stars
hall fall from heaven, and the powers of the hea-
ens shall be shaken. And then shall appear the
ign of the Son of man in heaven: and then shall all
the tribes of the earth mourn, and they shall see
the Son of man coming in the clouds of heaven
with power and great glory. And he shall send his
angels with a great sound of a trumpet, and they
shall gather together his elect from the four winds,
from one end of heaven to the other.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people, that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. 9. 24.

KNow ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I my self should be a cast-away.

The Gospel. St. Matth. 20. 1.

THe kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they

y should have received more; and they likewise ived every man a peny. And when they had ived it, they murmured against the good-man the house, saying, These last have wrought but hour, and thou hast made them equal unto us, ich have born the burden and heat of the day. e answered one of them, and said, Friend, o thee no wrong: didst not thou agree with me a peny? Take that thine is, and go thy way: will give unto this last even as unto thee. Is it lawful for me to do what I will with mine n? Is thine eye evil, because I am good? So last shall be first, and the first last: for many be lled, but few chosen.

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e Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully ant that by thy power we may be defended a- nst all adversity, through Jesus Christ our Lord. men.

The Epistle. 2 Cor. 11. 19.

YE suffer fools gladly, seeing ye your selves are wise. For ye suffer if a man bring you into ondage, if a man devour you, if a man take of ou, if a man exalt himself, if a man smite you on e face. I speak as concerning reproch, as though e had been weak: howbeit, whereinsoever any bold, (I speak foolishly) I am bold also. Are ey Hebrews? so am I: are they Israelites? so am I: re they the seed of Abraham? so am I: are they mi- sters of Christ? (I speak as a fool) I am more: labours more abundant; in stripes above mea- ure; in prisons more frequent; in deaths oft. Of e Jews five times received I fourty stripes save one. Thrice was I beaten with rods. Once was I oned. Thrice I suffered shipwrack. A night and day I have been in the deep: in journeying of- en, in perils of waters; in perils of robbers; in erils by mine own country-men; in perils by e heathen; in perils in the city; in perils in the ilderness; in perils in the sea; in perils among alse brethren; in wearines and painfulnes; in watchings

watchings often; in hunger and thirst; in fa
often; in cold and nakedness; besides those
that are without, that which cometh upon me
ly, the care of all the Churches. Who is weak
I am not weak? who is offended, and I burn
If I must needs glory, I will glory of the
which concern mine infirmities. The God an
ther of our Lord Jesus Christ, which is blesse
evermore, knoweth that I lie not.

The Gospel. S. Luke 8. 4.

WHen much people were gathered toge
and were come to him out of every city
spake by a parable, A sower went out to so
seed: and as he sowed, some fell by the way-
and it was troden down, and the fowls of the
devoured it. And some fell upon a rock, an
soon as it was sprung up, it withered away,
cause it lacked moisture. And some fell amo
thorns, and the thorns sprang up with it,
choked it. And other fell on good ground,
sprang up, and bare fruit an hundred-fold.
when he had said these things, he cried, He t
hath ears to hear, let him hear. And his disci
asked him, saying, What might this parable
And he said, Unto you it is given to know the
steries of the kingdom of God: but to others in
rables; that seeing they might not see, and h
ing they might not understand. Now the para
is this; The seed is the word of God. Those by
way-side, are they that hear; then cometh the
vil, and taketh away the word out of their hea
lest they should believe and be saved. They
the rock, are they, which when they hear, rece
the word with joy; and these have no root, wh
for a while believe, and in time of temptation
away. And that which fell among thorns,
they, which when they have heard, go forth, a
are choked with cares and riches, and pleasures
this life, and bring no fruit to perfection. But th
on the good ground, are they, which in an hon
and good heart, having heard the word, keep
and bring forth fruit with patience.

Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

Lord, who hast taught us, that all our doings without charity are nothing worth; Send holy Ghost, and pour into our hearts that excellent gift of charity, the very bond of and of all vertues, without which whosoeliveth is counted dead before thee. Grant this thine onely Son Jesus Christs sake. *Amen.*

The Epistle. 1 Cor. 13. 1.

Though I speak with the tongues of men and of angels, and have not charity, I am become sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have no charity, I am nothing. And though I bestow all my goods to feed the poor, and though give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesie in part. But when that which is perfect is come, then that which is in part, shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The

The Goſpel. S. Luk. 18. 31.

THen Jeſus took unto him the twelve, a
unto them, Behold, we go up to Jeruſa
all things that are written by the prophets c
ning the Son of man ſhall be accompliſhed.
he ſhall be delivered unto the Gentiles, an
be mocked, and ſpitefully entreated, and b
on. And they ſhall ſcourge him, and put h
death; and the third day he ſhall riſe again.
they underſtood none of theſe things: and th
ing was hid from them, neither knew the
things which were ſpoken. And it came p
that as he was come nigh unto Jericho, a c
blind man ſat by the way-ſide begging: and
ing the multitude paſs by, he aſked what it
And they told him, that Jeſus of Nazareth p
by. And he cried, ſaying, Jeſus thou ſon of D
have mercy on me. And they which went be
buked him, that he ſhould hold his peace: b
cried ſo much the more, Thou ſon of David
mercy on me. And Jeſus ſtood and commanded
to be brought unto him: and when he was c
near, he aſked him, ſaying, What wilt thou
I ſhould do unto thee? And he ſaid, Lord, t
may receive my ſight. And Jeſus ſaid unto h
Receive thy ſight; thy faith hath ſaved thee.
immediately he received his ſight, and follo
him, glorifying God: and all the people, w
they ſaw it, gave praiſe unto God.

The firſt day of Lent, commonly called Aſhwedneſday.

The Collect.

ALmighty and everlaſting God, who ha
nothing that thou haſt made, and doſt forg
the ſins of all them that are penitent; Create
make in us new and contrite hearts, that we
thily lamenting our ſins, and acknowledging
wretchedneſs, may obtain of thee, the God o
mercy, perfect remiſſion and forgiveneſs, thro
Jeſus Chriſt our Lord. *Amen.*

¶ *This Collect is to be read every day in Lent, a
the Collect appointed for the day.*

ssary as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

ALmighty and most merciful Father; We have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

The Absolution or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.

ALmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers to declare and pronounce to his people being penitent, the absolution and remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

Then the minister shall kneel, and say the Lords Prayer; the People also kneeling, and repeating it with him.

OUr Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses,

As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, And the Glory, For ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.
Answ. And our mouth shall shew forth thy praise.
Priest. O God, make speed to save us.
Answ. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say;*

Glory be to the Father, *&c.*
Answ. As it was in the beginning, *&c.*
Priest. Praise ye the Lord.
Answ. The Lords name be praised.

¶ *Then shall be said, or sung, the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that,* Magnificat *(or the Song of the blessed Virgin* Mary *) in English as followeth.*

Magnificat. S. Luke 1. 46.

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.
For he hath regarded: the lowliness of his handmaiden.
For behold, from henceforth: all generations shall call me blessed.
For he that is mighty hath magnified me: and holy is his Name.
And his mercy is on them that fear him: throughout all generations.
He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat: and hath exalted the humble and meek.
He hath filled the hungry with good things: and the rich he hath sent empty away.
He remembring his mercy, hath holpen his servant Israel: as he promised to our forefathers, Abraham and his seed for ever.
Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Or else this Psalm, except it be on the nineteenth day of the moneth, when it is read in the ordinary course of the Psalms.

Cantate Domino. Psal. 98.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyful before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteousness shall he judge the world: and the people with equity.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Then a Lesson of the New Testament, as it is appointed: and after that, Nunc dimittis *(or the Song of Simeon) in English, as followeth.*

Nunc dimittis. S. Luke 2. 29.

LOrd, now lettest thou thy servant depart in peace: according to thy word.

For mine eyes have seen: thy salvation,

Which thou hast prepared: before the face of all people;

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Or elſe this Pſalm; Except it be on the twelfth day of the moneth.*

Deus Miſereatur. Pſal. 67.

GOd be merciful unto us, and bleſs us: and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoyce and be glad: for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, even our God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Then ſhall be ſaid or ſung the Apoſtles Creed, by the Miniſter and the people, ſtanding.*

I Believe in God the Father Almighty, Maker of heaven and earth:

And in Jeſus Chriſt his onely Son our Lord, Who was conceived by the holy Ghoſt, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He deſcended into Hell; The third day he roſe again from the dead, He aſcended into heaven, And ſitteth on the right hand of God the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the holy Ghoſt; The holy Catholick Church; The communion of Saints; The forgiveneſs of ſins; The reſurrection of the body; And the life everlaſting. Amen.

¶ *After that, theſe Prayers following, all devoutly kneeling;*

kneeling, the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

¶ Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Minister, Clerks and People shall say the Lords Prayer with a loud voice.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *Then the Priest standing up, shall say;*

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King and Queen.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fig[illegible] eth for us, but onely thou, O God.

Priest. O God, make clean our hearts within [illegible]

Answer. And take not thy holy Spirit from [illegible]

¶ *Then shall follow three Collects; the first o[illegible] the second for peace; the third for aid aga[illegible] zils, as hereafter followeth: which two [illegible] shall be daily said at Evening Prayer with [illegible] tion.*

¶ *The second Collect at Evening Pra[illegible]*

O God, from whom all holy desires, [illegible] counsels, and all just [illegible] servants [illegible]

y commandments, and also that by thee we be
defended from the fear of our enemies, may pa
our time in rest and quietness, through the merit
of Jesus Christ our Saviour. *Amen.*

¶ *The third Collect for aid against all perils.*

LIghten our darkness, we beseech thee, O Lord,
and by thy great mercy defend us from all pe
rils and dangers of this night, for the love of thy
only Son, our Saviour Jesus Christ. *Amen.*

In Quires and places where they sing, here follows
the Anthem.

¶ *A Prayer for the King and Queens Majesties.*

O Lord our heavenly Father, high and mighty,
King of kings, Lord of lords, the only Ruler
of princes, who dost from thy throne behold all the
dwellers upon earth; Most heartily we beseech
thee with thy favour to behold our most gracious
Sovereign Lord and Lady King *WILLIAM* and
Queen *MARY*, and so replenish them with the
grace of thy holy Spirit, that they may alway in
cline to thy will, and walk in thy way: Endue
them plenteously with heavenly gifts, grant them
in health and wealth long to live, strengthen them
that they may vanquish and overcome all their
enemies; and finally after this life, they may at
tain everlasting joy and felicity, through Jesus
Christ our Lord. *Amen.*

¶ *A Prayer for the Royal Family.*

ALmighty God, the fountain of all goodness,
we humbly beseech thee to bless *Catherine* the
Queen Dowger, her Royal Highness the Princess *Anne*
of *Denmark*, and all the Royal Family: Endue them
with thy holy Spirit; enrich them with thy hea
venly grace; prosper them with all happiness; and
bring them to thine everlasting kingdom, through
Jesus Christ our Lord. *Amen.*

¶ *A Prayer for the Clergy and People.*

Almighty and everlasting God, who alone work
est great marvels; Send down upon our Bi
shops, Curates, and all Congregations com
mitted to their charge, the healthful Spirit of thy
grace; that they may truly please thee, pour
down the continual dew of thy blessing. Grant
this, O Lord, for the honour of our Advocate and
Mediator Jesus Christ. *Amen.*

Chrysostom.

¶ *A Prayer of* St. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer throughout the year.

¶ *Upon these Feasts*; Christmas-*day*, the Epiphany, *Saint* Matthias, Easter-*day*, Ascension-*day*, Whitsun-*day*, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *saint* Andrew, *and upon* Trinity *Sunday, shall be sung or said at Morning Prayer, in stead of the Apostles Creed, this Confession of our Christian Faith, commonly called the Creed of Saint* Athanasius, *by the Minister and people standing.*

Quicunque vult.

WHosoever will be saved: before all things it is necessary that he hold the Catholick faith.

Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the Catholick Faith is this: that we worship one God in Trinity, and Trinity in Unity;

Neither confounding the persons: nor dividing the substance.

For there is one person of the Father, another of the Son: and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the holy Ghost is all one: the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son: and such is the holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal: and the Holy Ghost eternal.

And yet they are not three eternals: but one eternal.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord;

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every person by himself to be God and Lord;

So are we forbidden by the Catholick religion: to say, There be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less then another;

But the whole three persons are co-eternal together: and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved: must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation: that he also believe rightly the incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess:

Jesus: that our Lord Jesus Christ, the Son of God, is God and Man.

God of the substance of the Father, begotten before the worlds: and Man of the substance of his Mother, born in the world;

Perfect God, and perfect Man: of a reasonable soul, and humane flesh subsisting;

Equal to the Father, as touching his Godhead: and inferiour to the Father, as touching his Manhood.

Who although he be God and Man: yet he is not two, but one Christ;

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God;

One altogether; not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and Man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which, except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Here followeth the Litany or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times, when it shall be commanded by the Ordinary.*

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Father of heaven: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have mercy upon us miserable sinners.

O God the Son, Redeemer of the world: have upon us miserable sinners.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

O holy, bleſſed and glorious Trinity, three perſons and one God: have mercy upon us miſerable ſinners.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people, whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and miſchief, from ſin, from the crafts and aſſaults of the devil, from thy wrath, and from everlaſting damnation,

Good Lord, deliver us.

From all blindneſs of heart; from pride, vainglory and hypocriſie; from envy, hatred and malice, and all uncharitableneſs,

Good Lord, deliver us.

From fornication, and all other deadly ſin; and from all the deceits of the world, the fleſh, and the devil,

Good Lord, deliver us.

From lightning and tempeſt; from plague, peſtilence, and famine; from battel and murder, and from ſudden death,

Good Lord, deliver us.

From all ſedition, privy conſpiracy, and rebellion; from all falſe doctrine, hereſie and ſchiſm; from hardneſs of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation; by thy holy Nativity and Circumciſion; by thy Baptiſm, Faſting, and Temptation,

Good Lord, deliver us.

By thine agony, and bloudy ſweat; by thy Croſs and Paſſion, by thy precious Death and Burial; by thy glorious Reſurrection and Aſcenſion; and by the coming of the holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servants *WILLIAM* and *MARY* our most gracious King and Queen;

We beseech thee to hear us, good Lord.

That it may please thee to rule their hearts in thy faith, fear and love, and that they may evermore have affiance in thee, and ever seek thy honour and glory; *We beseech thee to hear us, good Lord.*

That it may please thee to be their defender and keeper, giving them the victory over all their enemies; *We beseech thee to hear us, good Lord.*

That it may please thee to bless and preserve *Catherine* the Queen Dowager, her Royal Highness the Princess *Anne* of *Denmark*, and all the Royal Family; *We beseech thee to hear us, good Lord.*

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth, all ſuch as have erred and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help and comfort all that are in danger, neceſſity and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend and provide for the fatherleſs children and widows, and all that be deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutours and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee ſo give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Lord, have mercy upon us.

¶ *Then shall the Priest, and the People with him, say the Lords prayer.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest. O Lord, deal not with us after our sins.
Answ. Neither reward us after our iniquities.

¶ *Let us pray.*

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed, that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Names sake.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

From our enemies defend us, O Christ.
Graciously look upon our afflictions.
Pitifully behold the sorrows of our hearts.
Mercifully forgive the sins of thy people.
Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us,

Answ. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name, turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our onely Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *A Prayer of Saint* Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

Here endeth the Litany.

Prayers

rayers and Thanksgivings upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

PRAYERS.

¶ *For rain.*

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy kingdom and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showres, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

¶ *For fair weather.*

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, & afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance thou wilt send us such weather, as that we may receive ỹ fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

¶ *In the time of dearth and famine.*

O God, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech thee, the afflictions of thy people, and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord: to whom with thee, and the holy Ghost be all honour and glory, now and for ever. *Amen.*

¶ *Or*

¶ *Or this.*

O God merciful Father, who in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness: Have mercy upon us, that we who are now sorely plagued for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by thy heavenly benediction; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. *Amen.*

¶ *In the time of war and tumults.*

O Almighty God, King of all kings, and Governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; abate their pride, asswage their malice, and confound their devices, that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the onely giver of all victory, through the merits of thy onely Son Jesus Christ our Lord. *Amen.*

¶ *In the time of any common plague or sickness.*

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness for their obstinate rebellion against Moses and Aaron, and also in the time of king David didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality, that like as thou didst then accept of an atonement, and didst command the destroying angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

¶ *In the Ember weeks, to be said every day, for those that are to be admitted into holy Orders.*

ALmighty God our heavenly Father, who hast purchased to thy self an universal Church by the precious bloud of thy dear Son; Mercifully look upon the same, and at this time so guide and govern

vern the minds of thy servants the Bishops and
stours of thy flock, that they may lay hands
ddenly on no man, but faithfully and wisely
ke choice of fit persons to serve in the sacred
inistry of thy Church. And to those which
t be ordained to any holy Function, give thy
ce and heavenly benediction, that both by
eir life and doctrine they may set forth thy glo-
, and set forward the salvation of all men,
rough Jesus Christ our Lord. *Amen.*

¶ *Or this.*

Almighty God, the giver of all good gifts, who
of thy divine providence hast appointed di-
rs orders in thy Church; Give thy grace, we
mbly beseech thee, to all those who are to be cal-
d to any office and administration in the same;
d so replenish them with the truth of thy do-
rine, and endue them with innocency of life, that
y may faithfully serve before thee, to the glory
thy great Name, and the benefit of thy holy
urch, through Jesus Christ our Lord. *Amen.*

*A Prayer for the High Court of Parliament, to be
read during their Session.*

MOst gracious God, we humbly beseech thee, as
for this Kingdom in general, so especially for
e High Court of Parliament, under our most reli-
ious and gracious King and Queen at this time as-
embled: That thou wouldest be pleased to direct
nd prosper all their consultations to the advance-
ent of thy glory, the good of thy Church, the safe-
, honour, and welfare of their Majesties and their
ingdoms; that all things may be so ordered and
ttled by their endeavours upon the best and su-
est foundations, that peace and happiness, truth
nd justice, religion and piety may be established
mong us for all generations. These and all other ne-
essaries for them, for us, and thy whole Church, we
mbly beg in the name and mediation of Jesus
hrist our most blessed Lord and Saviour. *Amen.*

*A Collect or Prayer for all conditions of men, to be
used at such times when the Litany is not appointed
to be said.*

O God, the Creatour and Preserver of all man-
kind, we humbly beseech thee for all sorts and

conditions of men, that thou wouldest be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally we commend to thy fatherly goodness all those who are any ways afflicted, or distressed in mind, body, or estate, (* *especially those for whom our prayers are desired*) that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

* *This to be said when any desire the prayers of the congregation.*

¶ *A Prayer that may be said after any of the former.*

O God, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediatour and Advocate. *Amen.*

THANKSGIVINGS.

¶ *A General Thanksgiving.*

ALmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men [* *particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life, but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and

* *This to be said when any that have been prayed for desire to return praise.*

for

e the hope of glory. And we beſeech thee give us
ut due ſenſe of all thy mercies, that our hearts
ay be unfeignedly thankful, and that we may ſhew
ith thy praiſe, not onely with our lips, but in our
ves, by giving up our ſelves to thy ſervice, and by
alking before thee in holineſs and righteouſneſs
l our days, through Jeſus Chriſt our Lord; to
hom with thee and the holy Ghoſt be all honour
d glory, world without end. *Amen.*

¶ *For Rain.*

O God our heavenly Father, who by thy gracious providence doſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man; We give thee humble thanks that it hath pleaſed thee in our great neceſſity to ſend us at the laſt a joyful rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord. *Amen.*

¶ *For fair weather.*

O Lord God, who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather; We praiſe and glorifie thy holy Name for all thy mercy, and will always declare thy loving kindneſs from generation to generation, through Jeſus Chriſt our Lord. *Amen.*

¶ *For Plenty.*

O Moſt merciful Father, who of thy gracious goodneſs haſt heard the devout prayers of thy Church, and turned our dearth and ſcarcity into cheapneſs and plenty; We give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue thy loving kindneſs unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. *Amen.*

¶ *For peace and deliverance from our enemies.*

Almighty God, who art a ſtrong towre of defence unto thy ſervants againſt the face of their enemies; We yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers wherewith we were compaſſed. We acknowledge it thy goodneſs, that we were not delivered

livered over as a prey unto them; beſeeching ſtill to continue ſuch thy mercies towards us, all the world may know that thou art our Sa and mighty deliverer, through Jeſus Chriſt Lord. *Amen.*

¶ *For reſtoring publek peace at home.*

O Eternal God our heavenly Father, who makeſt men to be of one mind in a houſe, ſtilleſt the outrage of a violent and unruly peo We bleſs thy holy Name that it hath pleaſed to appeaſe the ſeditious tumults which have lately raiſed up amongſt us; moſt humbly beſeeching thee to grant to all of us grace, that we henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life godlineſs and honeſty, may continually offer thee our ſacrifice of praiſe and thankſgiving theſe thy mercies towards us, through Jeſus C our Lord. *Amen.*

¶ *For deliverance from the Plague, or other Sickneſs.*

O Lord God, who haſt wounded us for our and conſumed us for our tranſgreſſions, by late heavy and dreadful viſitation, and now midſt of judgment remembring mercy, haſt redeemed our ſouls from the jaws of death; We offer to thy fatherly goodneſs, our ſelves, our ſouls bodies, which thou haſt delivered, to be a ſacrifice unto thee, always praiſing and magnifying thy mercies in the midſt of thy Church, through Jeſus Chriſt our Lord. *Amen.*

¶ *Or this.*

WE humbly acknowledge before thee, O merciful Father, that all the puniſhments which are threatned in thy law, might juſtly fallen upon us by reaſon of our manifold tranſgreſſions and hardneſs of heart. Yet ſeeing it hath pleaſed thee of thy tender mercy, upon our weak unworthy humiliation, to aſſwage the comm ſickneſs wherewith we lately have been ſore afflicted, and to reſtore the voice of joy and health our dwellings; We offer unto thy divine Majeſty the ſacrifice of praiſe and thankſgiving, laud and magnifying thy glorious Name for ſuch preſervation and providence over us, through Jeſus Chriſt our Lord. *Amen.*

Note, that the Collect appointed for every Sunday, or for any Holiday that hath a Vigil or Eve, shall be said at the Evening Service next before.

The first Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Christ came to visit us in great humility;) in the last day, when he shall come again in his glorious majesty, to judge both the quick and dead, may rise to the life immortal, through him who with and reigneth with thee and the holy Ghost, and ever. *Amen.*

This Collect is to be repeated every day with the other Collects in Advent, until Christmas-Eve.

The Epistle. Rom. 13. 8.

We no man any thing, but to love one another: for he that loveth another, hath fulfilled law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt bear false witness, Thou shalt not covet; and if be any other commandment, it is briefly comended in this saying, namely, Thou shalt love neighbour as thy self. Love worketh no ill to neighbour, therefore love is the fulfilling of the And that knowing the time, that now it is high to awake out of sleep: for now is our salvation nearer then when we believed. The night is far, the day is at hand; let us therefore cast off works of darkness, and let us put on the armour

of

of light. Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. S. Matth. 21. 1.

WHen they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way, others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the Name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God; and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

The second Sunday in Advent.

The Collect.

BLessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. A-

For the Epistle. Joel 2. 12.

"Urn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, d with mourning. And rent your heart, and not ur garments, and turn unto the Lord your God: r he is gracious and merciful, slow to anger, and great kindness, and repenteth him of the evil. ho knoweth if he will return, and repent, and ve a blessing behind him, even a meat-offering d a drink-offering unto the Lord your God? Blow e trumpet in Zion, sanctifie a fast, call a solemn embly, gather the people, sanctifie the congrega-on, assemble the elders, gather the children, and ose that suck the breasts; let the bridegroom go th of his chamber, and the bride out of her closet; the priests, the ministers of the Lord, weep be-een the porch and the altar, and let them say, are thy people, O Lord, and give not thine heri-ge to reproch, that the heathen should rule over em: wherefore should they say among the people, here is their God?

The Gospel. S. Matth. 6. 16.

WHen ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, at they may appear unto men to fast. Verily I say nto you, they have their reward. But thou, when hou fastest, anoint thine head, and wash thy face, hat thou appear not unto men to fast, but unto thy ather which is in secret; and thy Father which eth in secret, shall reward thee openly. Lay not p for your selves treasures upon earth, where moth nd rust doth corrupt, and where thieves break hrough and steal. But lay up for your selves trea-ures in heaven, where neither moth nor rust doth orrupt, and where thieves do not break through or steal. For where your treasure is, there will your eart be also.

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and glory, who liveſt and reigneſt with the
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Amen.

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Almighty God, who seest that we have no power of our selves to help our selves; Keep both outwardly in our bodies, and inwardly our souls, that we may be defended from all iversities which may happen to the body, and from evil thoughts which may assault and hurt the ul, through Jesus Christ our Lord. *Amen.*

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WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of how you ought to walk, and to please God, so ye ould abound more and more. For ye know what mmandments we gave you by the Lord Jesus. For is is the will of God, even your sanctification, at ye should abstain from fornication; that every ne of you should know how to possess his vessel in nctification and honour; not in the lust of concu- iscence, even as the Gentiles which know not God; hat no man go beyond, and defraud his brother in y matter, because that the Lord is the avenger of l such, as we also have forewarned you, and testi- ed. For God hath not called us unto uncleanness, t unto holiness. He therefore that despiseth, de- seth not man, but God, who hath also given unto his holy Spirit.

The Gospel. S. Mat. 15. 21.

Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of anaan came out of the same coasts, and cried unto m, saying, Have mercy on me, O Lord, thou Son David, my daughter is grievously vexed with a vil. But he answered her not a word. And his ciples came and besought him, saying, Send her ay, for she crieth after us. But he answered and id, I am not sent but unto the lost sheep of the use of Israel. Then came she and worshipped him, ying, Lord help me. But he answered and said, It not meet to take the childrens bread, and to cast

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For the Epistle. Joel 2. 12.

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O Lord, who for our sake didst fast fourty days and fourty nights; Give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour

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it to dogs. And she said, Truth, Lord; yet the eat of the crumbs which fall from their table. Then Jesus answered and said unto woman, great is thy faith: be it unto thee thou wilt. And her daughter was made whole that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon hearty desires of thy humble servants, stretch forth the right hand of thy majesty, to defence against all our enemies, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. 5. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (For the fruit of the Spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. S. Luk. 11. 14.

JEsus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub

...zebub, the chief of the devils. And other tempt... him, sought of him a sign from heaven. But knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to deso... and a house divided against a house, falleth. Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits more wicked then himself, and they enter in, and dwell there; and the last state of that man is worse then the first. And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Collect.

Grant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Gal. 4. 21.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things

are an allegory: for these are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which is the mother of us all. For it is written, Rejoyce thou barren that beareſt not; break forth and cry, thou that travailest not: for the desolate hath many more children then she which hath an husband. Now we brethren, as Isaac was, are the children of promise. But as then, he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. S. John 6. 1.

JEsus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passoever, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they were filled, he said, unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when

had seen the miracle that Jesus did, said, This
a truth that prophet that should come into the
ld.

The fifth Sunday in Lent.

The Collect.

We beseech thee, Almighty God, mercifully
to look upon thy people; that by thy great
odness they may be governed and preserved ever-
re, both in body and soul, through Jesus Christ
r Lord. Amen.

The Epistle Heb. 9. 11.

Christ being come an high priest of good things
to come, by a greater and more perfect ta-
ernacle, not made with hands; that is to say, not
this building; neither by the blood of goats and
alves; but by his own blood he entered in once in-
o the holy place, having obtained eternal redem-
on for us. For if the blood of bulls, and of goats,
nd the ashes of an heifer sprinkling the unclean,
anctifieth to the purifying of the flesh; how much
more shall the blood of Christ, who through the e-
ternal Spirit offered himself without spot to God,
purge your conscience from dead works to serve the
living God? And for this cause he is the Mediatour
of the new testament, that by means of death, for
the redemption of the transgressions that were under
the first testament, they which are called might re-
ceive the promise of eternal inheritance.

The Gospel. S. John 8. 46.

Jesus said, Which of you convinceth me of sin?
And if I say the truth, why do ye not believe
me? He that is of God, heareth Gods words: ye
therefore hear them not, because ye are not of
God. Then answered the Jews, and said unto him,
say we not well, that thou art a Samaritan, and hast
a devil? Jesus answered, I have not a devil; but
I honour my Father, and ye do dishonour me.
And I seek not mine own glory; there is one that
seeketh and judgeth. Verily, verily I say unto you,
If a man keep my saying, he shall never see death.
Then said the Jews unto him, Now we know that
thou hast a devil. Abraham is dead, and the pro-
phets; and thou sayest, If a man keep my saying,
he shall never taste of death. Art thou greater than
our father Abraham, which is dead? and the pro-
phets

phets are dead; whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing; it is my Father that honoureth me, of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoyced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

ALmighty and everlasting God, who of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the Cross, that mankind should follow the example of his humility; Mercifully grant that we may both follow the example of his patience, and also be made partakers of his resurrection, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 2. 5.

LEt this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. S. Matth. 27. 1.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he saw

he was condemned, repented himself, and
ught again the thirty pieces of silver to the chief
ests and elders, saying, I have sinned, in that I
ve betrayed the innocent blood. And they said,
at is that to us? see thou to that. And he cast
the pieces of silver in the temple, and depart-
, and went and hanged himself. And the chief
ests took the silver pieces, and said, It is not
wful for to put them into the treasury, because it
the price of blood. And they took counsel, and
ught with them the potters field to bury strangers
Wherefore that field was called, The field of
blood, unto this day. (Then was fulfilled that which
as spoken by Jeremy the prophet, saying, And they
ook the thirty pieces of silver, the price of him that
as valued, whom they of the children of Israel did
alue, and gave them for the potters field, as the
ord appointed me.) And Jesus stood before the
overnour; and the governour asked him, saying,
rt thou the king of the Jews? And Jesus said unto
m, Thou sayest. And when he was accused of
e chief priests and elders, he answered nothing.
hen saith Pilate unto him, Heareſt thou not how
many things they witness against thee? And he
nswered him to never a word, insomuch that the
governour marvelled greatly. Now at that feast the
governour was wont to release unto the people a
prisoner, whom they would. And they had then a
notable prisoner, called Barabbas. Therefore when
they were gathered together, Pilate said unto them,
Whom will ye that I release unto you? Barabbas,
or Jesus, which is called Christ? For he knew that
for envy they had delivered him. When he was set
down on the judgment-seat, his wife sent unto
him, saying, Have thou nothing to do with that just
man: for I have suffered many things this day in a
dream because of him. But the chief priests and
elders perswaded the multitude that they should
ask Barabbas, and destroy Jesus. The governour
answered and said unto them, Whether of the
twain will ye that I release unto you? They said,
Barabbas. Pilate saith unto them, What shall I do
then with Jesus, which is called Christ? They all
say unto him, Let him be crucified. And the go-
vernour said, Why, what evil hath he done? But
they cried out the more, saying, Let him be cruci-
fied. When Pilate saw that he could prevail no-
thing, but that rather a tumult was made, he took
water, and washed his hands before the multitude,

saying, I am innocent of the bloud of this just
son: see ye to it. Then answered all the p
and said, His bloud be on us, and on our ch
Then released he Barabbas unto them: and
he had scourged Jesus, he delivered him to b
fied. Then the souldiers of the governour
Jesus into the common hall, and gathered unto
the whole band of souldiers. And they str
him, and put on him a scarlet robe. And
they had platted a crown of thorns, they pu
upon his head, and a reed in his right hand:
they bowed the knee before him, and mocked
saying, Hail, king of the Jews. And they spit
him, and took the reed, and smote him on the
And after that they had mocked him, they took
robe off from him, and put his own raiment on
and led him away to crucifie him. And as they
out, they found a man of Cyrene, Simon by na
him they compelled to bear his cross. And
they were come unto a place called Golgoth
that is to say, a place of a scull, they gave
vineger to drink, mingled with gall: and
he had tasted thereof, he would not drink.
they crucified him, and parted his garments, c
ing lots: that it might be fulfilled which
spoken by the prophet, They parted my garm
among them, and upon my vesture did they
lots. And sitting down they watched him the
and set up over his head his accusation writte
THIS IS JESUS THE KING OF THE JEWS
Then were there two thieves crucified with him
one on the right hand and another on the le
And they that passed by, reviled him, waggi
their heads, and saying, Thou that destroyest
temple, and buildest it in three days, save thy
if thou be the Son of God, come down from
cross. Likewise also the chief priests mocki
him, with the scribes and elders, said, He s
others, himself he cannot save: if he be the
of Israel, let him now come down from the cr
and we will believe him. He trusted in God;
him deliver him now, if he will have him:
he said, I am the Son of God. The thieves al
which were crucified with him, cast the same
his teeth. Now from the sixth hour there w
darkness over all the land, unto the ninth ho
And about the ninth hour, Jesus cried with a lou
voice, saying, *Eli, Eli, lama sabachthani?* that is
say, My God, my God, why hast thou for
me?

some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Isa. 63. 1,

WHo is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondred that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie: so he was their

In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, so that he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the waters before them, to make himself an everlasting Name? that led them through the deep as a horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, and the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thy self a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory. Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? Are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our heart from thy fear? Return, for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine, thou never barest rule over them; they were not called by thy Name.

The Gospel. St. Mark 14. 1.

After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast-day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious, and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been

given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? and he will shew you a large upper room furnished and prepared, there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink

I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him, Peter, and James, and John, and began to be sore amazed, and to be very heavy, and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father; all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. And again he went away and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were very heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he went straightway to him, and saith, Master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword,

smote a servant of the high priest, and cut off
ear. And Jesus answered, and said unto them,
ye come out as against a thief, with swords
with staves to take me? I was daily with you
the temple, teaching, and ye took me not:
the scriptures must be fulfilled. And they all
ook him, and fled. And there followed him
certain young man, having a linen cloth cast
out his naked body; and the young men laid
d on him. And he left the linen cloth, and
d from them naked. And they led Jesus away
the high priest, and with him were assembled
the chief priests, and the elders, and the scribes;
Peter followed him afar off, even into the
ace of the high priest: and he sat with the ser-
nts, and warmed himself at the fire. And the
ief priests, and all the council sought for wit-
s against Jesus to put him to death, and found
ne. For many bare false witness against him,
t their witness agreed not together. And there
e certain, and bare false witness against him,
ying, We heard him say, I will destroy this
mple that is made with hands, and within three
ys I will build another made without hands.
t neither so did their witness agree together.
nd the high priest stood up in the midst, and ask-
d Jesus, saying, Answerest thou nothing? what
t which these witness against thee? But he held
s peace, and answered nothing. Again the high
iest asked him, and said unto him, Art thou the
hrist, the Son of the Blessed? And Jesus said, I
m: and ye shall see the Son of man sitting on the
ght hand of power, and coming in the clouds of
aven. Then the high priest rent his clothes and
ith, What need we any further witnesses? Ye
ve heard the blasphemy: what think ye? And
ey all condemned him to be guilty of death.
nd some began to spit on him, and to cover his
ce, and to buffet him, and to say unto him, Pro-
esie: and the servants did strike him with the
lms of their hands. And as Peter was beneath
the palace, there cometh one of the maids of
the high priest; and when she saw Peter warming
mself, she looked upon him, and said, And thou
wast with Jesus of Nazareth. But he denied,
ying, I know not, neither understand I what
ou sayest. And he went out into the porch, and
the cock crew. And a maid saw him again, and be-
gan to say to them that stood by, This is one of
them.

them. And he denied it again. And a little after they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isa. 50. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass your selves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St. Mark 15. 1.

AND straightway in the morning, the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas,

which lay bound with them that had made
rection with him, who had committed murder
the insurrection. And the multitude crying
began to desire him to do as he had ever done
them. But Pilate answered them, saying, Will
that I release unto you the king of the Jews?
he knew that the chief priests had delivered
for envy) but the chief priests moved the people,
he should rather release Barabbas unto them.
Pilate answered, and said again unto them,
hat will ye then that I shall do unto him whom
call the king of the Jews? And they cried out
, Crucifie him. Then Pilate said unto them,
y, what evil hath he done? And they cried out
more exceedingly, Crucifie him. And so Pilate
ing to content the people, released Barabbas un-
them, and delivered Jesus, when he had scourged
, to be crucified. And the souldiers led him away
o the Hall called Pretorium; and they call to-
ther the whole band. And they clothed him with
urple, and platted a crown of thorns, and put it
pon his head, And began to salute him, Hail king
the Jews. And they smote him on the head with a
od, and did spit upon him, and bowing their
ees, worshipped him. And when they had mock-
him, they took off the purple from him, and put
s own clothes on him, and led him out to crucifie
. And they compel one Simon a Cyrenian, who
ssed by, coming out of the countrey, the father of
lexander and Rufus, to bear his cross. And they
ing him unto the place Golgotha, which is, being
terpreted, the place of a scull. And they gave
m to drink, wine mingled with myrrhe; but he re-
ived it not. And when they had crucified him,
ey parted his garments, casting lots upon them,
hat every man should take. And it was the third
our, and they crucified him. And the superscrip-
on of his accusation was written over, THE
ING OF THE JEWS. And with him
ey crucifie two thieves, the one on his right hand,
d the other on his left. And the Scripture was ful-
lled, which saith, And he was numbred with the
ansgressours. And they that passed by, railed on him,
agging their heads, and saying, Ah, thou that de-
oyest the temple, and buildest it in three days, save
ine self, and come down from the cross. Likewise
lso the chief priests mocking, said among them-
lves, with the Scribes, He saved others, himself he
annot save. Let Christ the king of Israel descend
now

now from the croſs, that we may ſee and be
And they that were crucified with him, reviled
And when the ſixth hour was come, there was
neſs over the whole land, until the ninth hour.
at the ninth hour Jeſus cried with a loud voice,
ing, *Eloi, Eloi, lama ſabachthani?* which is, b
interpreted, My God, my God, why haſt thou
ſaken me? And ſome of them that ſtood by, w
they heard it, ſaid, Behold, he calleth Elias.
one ran, and filled a ſponge full of vinegar, and
it on a reed, and gave him to drink, ſaying,
alone; let us ſee whether Elias will come to
him down. And Jeſus cried with a loud voice,
gave up the ghoſt. And the vail of the temple
rent in twain from the top to the bottom. And
the centurion which ſtood over againſt him, ſaw
he ſo cried out, and gave up the ghoſt, he ſaid, T
this man was the Son of God.

Wednesday before Easter.

The Epiſtle. Hebr. 9. 16.

WHere a teſtament is, there muſt alſo of
ſity be the death of the teſtatour: for a
ment is of force after men are dead; otherwise
of no ſtrength at all while ſ teſtatour liveth. W
upon, neither the firſt teſtament was dedicated
out bloud: For when Moſes had ſpoken every
cept to all the people, according to the law, he
the bloud of calves, and of goats, with water,
ſcarlet wooll, and hyſſop, and ſprinkled both
book and all the people, ſaying, This is the blo
the teſtament, which God hath enjoyned unto
Moreover, he ſprinkled likewiſe with bloud, b
the tabernacle, and all the veſſels of the min
And almoſt all things are by the law purged w
bloud; and without ſhedding of bloud is no re
ſion. It was therefore neceſſary that the patter
things in the heavens ſhould be purified with th
but the heavenly things themſelves with better
criſices then theſe. For Chriſt is not entred into
holy places made with hands, which are the
of the true, but into heaven it ſelf, now to appe
the preſence of God for us; nor yet that he ſh
offer himſelf often, as the high prieſt entreth
the holy place every year with bloud of others
then muſt he often have ſuffered ſince the found
on of the world; but now once in the end of
world, hath he appeared to put away ſin by the
cri

of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation.

The Gospel. St. Luke 22. 1.

NOw the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests, and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entred into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among your selves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me, is with me on the table. And truly the Son of man goeth as it was determined; but wo unto that man by whom he is betrayed.

betrayed. And they began to enquire among themselves, which of them it was that should do this. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called benefactours. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee both into prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written, must yet be accomplished in me, And he was reckoned among the transgressours: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples,

found them sleeping for sorrow, and said unto
em, Why sleep ye? rise and pray, lest ye enter
o temptation. And while he yet spake, behold,
multitude, and he that was called Judas, one of the
elve, went before them, and drew near unto Je-
us to kiss him. But Jesus said unto him, Judas, be-
rayest thou the Son of man with a kiss? When they
ho were about him saw what would follow, they
id unto him, Lord, shall we smite with the sword?
nd one of them smote the servant of the high priest,
nd cut off his right ear. And Jesus answered, and
id, Suffer ye thus far. And he touched his ear,
nd healed him. Then Jesus said unto the chief
riests and captains of the temple, and the elders
ho were come to him, Be ye come out as against
thief, with swords and staves? When I was daily
ith you in the temple, ye stretched forth no hands
gainst me: but this is your hour, and the power
f darkness. Then took they him, and led him, and
rought him into the high priests house, and Peter
ollowed afar off. And when they had kindled a fire
n the midst of the hall, and were set down together,
eter sat down among them. But a certain maid
eheld him, as he sat by the fire, and earnestly look-
d upon him, and said, This man was also with him.
nd he denied him, saying, Woman, I know him not.
nd after a little while another saw him, and said,
hou art also of them. And Peter said, Man, I am
ot. And about the space of one hour after, another
onfidently affirmed, saying, Of a truth this fellow
lso was with him; for he is a Galilean. And Peter
aid, Man I know not what thou sayest. And im-
ediately while he yet spake, the cock crew. And
he Lord turned, and looked upon Peter; and Pe-
er remembred the word of the Lord, how he had
aid unto him, Before the cock crow, thou shalt de-
y me thrice. And Peter went out and wept bitter-
y. And the men that held Jesus, mocked him, and
mote him. And when they had blind-folded him,
hey struck him on the face, and asked him, saying,
rophesie, who is it that smote thee? And many
ther things blasphemously spake they against him.
nd as soon as it was day, the elders of the people,
nd the chief priests, and the scribes came together,
nd led him into their councel, saying, Art thou
he Christ? tell us. And he said unto them, If I tell
ou, you will not believe. And if I also ask you,
ou will not answer me, nor let me go. Hereafter
all the Son of man sit on the right hand of the
power

power of God. Then said they all, Art thou then Son of God? And he said unto them, Ye say am. And they said, What need we any further neſs? for we our ſelves have heard of his own

Thursday before Easter.

The Epistle. 1 Cor. 11. 17.

IN this that I declare unto you, I praiſe you that you come together not for the better, but the worſe. For firſt of all, when ye come toge the church, I hear that there be diviſions you, and I partly believe it. For there must herefies among you, that they who are ap may be made manifeſt among you. When ye together therefore into one place, this is not the Lords ſupper: For in eating every one before other his own ſupper: and one is and another is drunken. What, have ye not to eat and to drink in? or deſpiſe ye the God, and ſhame them that have not? What ſay to you? ſhall I praiſe you in this? I praiſ not. For I have received of the Lord that alſo I deliv ered unto you, That the Lord Je ſame night in which he was betrayed, took and when he had given thanks, he brake it, Take, eat; this is my body, which is broken for this do in remembrance of me. After the ſame ner alſo he took the cup when he had ſupped ing, This cup is the new teſtament in my blo do ye as oft as ye drink it, in remembrance For as often as ye eat this bread, and drink th ye do ſhew the Lords death till he come. fore, whoſoever ſhall eat this bread, and drink cup of the Lord unworthily, ſhall be guilty body and bloud of the Lord. But let a man himſelf, and ſo let him eat of that bread, and of that cup. For he that eateth and drinketh thily, eateth and drinketh damnation to himſe diſcerning the Lords body. For this cauſe ma weak and ſickly among you, and many ſleep. we would judge our ſelves, we ſhould not be ed. But when we are judged, we are chaſtened Lord, that we ſhould not be condemned wi world. Wherefore, my brethren, when ye com gether to eat, tarry one for another. And if any hunger, let him eat at home; that ye come not ther unto condemnation. And the reſt will I order when I come.

The whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ a king. And Pilate asked him, saying, Art thou the king of the Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And assoon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. For of necessity he must release one unto them at the feast. And they cried out all at once, saying, Away with this man, and release unto us Barrabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison) Pilate therefore willing to release Jesus, spake again to them. But they cried, saying, Crucifie him, crucifie him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will

will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence, that it should be as they required. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenean, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactours led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him; and the malefactours, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding, and the rulers also with them, derided him, saying, He saved others, let him save himself, if he be Christ the chosen of God. And the souldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thy self. And a superscription also was written over him in letters of Greek, and Latine, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactours which were hanged railed on him, saying, If thou be Christ, save thy self and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be

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e in Paradise. And it was about the sixth hour, nd there was a darkness over all the earth, until e ninth hour. And the sun was darkned, and the il of the temple was rent in the midst. And when sus had cried with a loud voice, he said, Father, to thy hands I commend my spirit: and having d thus, he gave up the ghost. Now when the cen- rion saw what was done, he glorified God, saying, ertainly this was a righteous man. And all e people that came together to that sight, behold- g the things that were done, smote their breasts, nd returned. And all his acquaintance, and the wo- en that followed him from Galilee, stood afar off, eholding these things.

Good Friday.

The Collects.

ALmighty God, we beseech thee graciously to behold this thy Family, for which our Lord Je- us Christ was contented to be betrayed, and given p into the hands of wicked men, and to suffer death pon the cross, who now liveth and reigneth with ee and the holy Ghost, ever one God, world with- ut end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and anctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted & live; Have mercy upon all Jews, Turks, Infidels, and Heretick, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God world without end. *Amen.*

The Epistle. Heb. 10. 1.

THe law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect: for then would they not have ceased to be offered; because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins: Wherefore when he cometh into the world, he saith, Sacrifice and offering thou would not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which are offered by the law: Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second: by the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministring, and offering oftentimes the same sacrifices, which can never take away sins. But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified: Whereof the Holy Ghost also is a witness to us: For after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh: And having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast

he profession of our faith without wavering: (for
e is faithful that promised) And let us consider
ne another to provoke unto love and to good
orks; not forsaking the assembling of our selves
ogether, as the manner of some is; but exhorting
ne another: and so much the more as ye see the
ay approaching.

The Gospel. S. John 19. 1.

Pilate therefore took Jesus, and scourged him.
And the souldiers platted a crown of thorns,
nd put it on his head, and they put on him a pur-
le robe, and said, Hail king of the Jews: And they
mote him with their hands. Pilate therefore went
orth again, and saith unto them, Behold, I bring
im forth to you, that ye may know that I find
o fault in him. Then came Jesus forth, wearing the
rown of thorns, and the purple robe. And Pilate
aith unto them, Behold the man. When the chief
riests therefore and officers saw him, they cried out,
aying, Crucifie him, crucifie him. Pilate saith
nto them, Take ye him, and crucifie him: for I
nd no fault in him. The Jews answered him, We
ave a law, and by our law he ought to die, because
e made himself the Son of God. When Pilate
herefore heard that saying, he was the more a-
raid; and went again into the judgment-hall,
nd saith unto Jesus, Whence art thou? But Jesus
ave him no answer. Then saith Pilate unto him,
peakest thou not unto me? knowest thou not that I
ave power to crucifie thee, and have power to
elease thee? Jesus answered, Thou couldst have no
ower at all against me, except it were given thee
om above: therefore he that delivered me unto
ee hath the greater sin. And from thenceforth
ilate sought to release him: but the Jews cried
ut, saying, If thou let this man go, thou art not
esars friend: Whosoever maketh himself a king,
peaketh against Cesar. When Pilate therefore heard
hat saying, he brought Jesus forth, and sat down
n the judgment-seat, in a place that is called the
avement, but in the Hebrew, Gabbatha. And it
as the preparation of the passover, and about the
xth hour: and he saith unto the Jews, Behold
our King. But they cried out, Away with him,
away with him, crucifie him. Pilate saith unto
em, Shall I crucifie your king? The chief priests
nswered, We have no king but Cesar. Then deli-
ered he him therefore unto them to be crucified:

and they took Jesus and led him away. And he bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priest of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am the king of the Jews. Pilate answered, What I have written, I have written. Then the souldiers, when they had crucified Jesus, took his garments, (and made four parts, to every souldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did. Now there stood by the cross of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vineger: and they filled a spunge with vineger, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vineger, he said, It is finished: and he bowed his head, and gave up the Ghost. The Jews therefore because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the souldiers with a spear pierced his side, and

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with came there out bloud and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

Easter Even.

The Collect.

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave, and gate of death, we may pass to our joyful resurrection, for his merits who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 17.

IT is better, if the will of God be so, that ye suffer for well doing, then for evil doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickned by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto, even Baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The Gospel. S. Mat. 27. 57.

WHen the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewen out in the rock; and he rolled a great

stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse then the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter Day.

¶ *At Morning Prayer, instead of the Psalm, O Come let us, &c. these Anthems shall be sung or said.*

CHrist our passover is sacrificed for us: therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 1 *Cor.* 5. 7.

CHrist being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. *Rom.* 6. 9.

CHrist is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive. 1 *Cor.* 15. 20.

Glory be to the Father, and to the Son: and to the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Collect.

ALmighty God, who through thine onely begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Ghost, ever one God, world without end. *Amen.*

The Epistle. Col. 3. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortifie therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them.

The Gospel. S. John 20. 1.

THe first day of the week cometh Mary Magdalen early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out-run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead.

Then the disciples went away again unto their own home.

Munday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy speciall grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost ever one God, world without end. *Amen.*

For the Epistle. Acts 10. 34.

PEter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptisme which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testifie that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name, whosoever believeth in him, shall receive remission of sins.

The Gospel. S. Luke 24. 13.

BEhold, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed

gether, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou onely a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God and all the people: And how the chief priests, and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he, who should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone further. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter week.

The Collect.

ALmighty God, who through thy onely begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

For the Epistle. Acts 13. 26.

MEn and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy one to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. But he whom God raised again, saw no corruption: Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Beware

Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. S. Luke 24. 36.

Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified, and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I my self: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondred, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine onely Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 5. 4.

WHatsoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that

Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life.

The Gospel. S. John 20. 19.

THe same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: As my father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 2. 19.

THis is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

fully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatned not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness; by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. S. John 10. 11.

JEsus said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

The third Sunday after Easter.

The Collect.

ALmighty God, who shewest to them that be in errour the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all them that are admitted into the fellowship of Christs religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest

well among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Submit your selves to every ordinance of man for the Lords sake, whether it be to the king, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. S. John 16. 16.

JEsus said to his disciples, A little while and ye shall not see me; and again a little while and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me; and again, a little while and ye shall see me, and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves, of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail, hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jam. 1. 17.

EVery good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. S. John 16. 5.

JEsus said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin; because they believe not on me: Of righteousness; because I go to my Father, and ye see me no more: Of judgment; because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

The

The Epistle. S. Jam. 1. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. S. John 16. 23.

VErily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

The Ascension day.

The Collect.

GRant, we beseech thee, Almighty God, that like as we do believe thy onely begotten Son

our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God, world without end. *Amen.*

For the Epistle. Acts 1. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them fourty days, and speaking of the things pertaining to the kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water, but ye shall be baptized with the holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel S. Mar. 16. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils,

they

they shall speak with new tongues, they shall
up serpents, and if they drink any deadly thing
shall not hurt them; they shall lay hands on the
and they shall recover. So then after the Lord
spoken unto them, he was received up into h
and sat on the right hand of God. And they
forth and preached every where, the Lord work
with them, and confirming the word with sign
lowing.

Sunday after Ascension day.

The Collect.

O God the King of glory, who hast exalted th
only Son Jesus Christ with great triumph
thy kingdom in heaven; We beseech thee le
not comfortless; but send to us thine holy Ghost
comfort us, and exalt us unto the same place whi
our Saviour Christ is gone before, who liveth
reigneth with thee, and the holy Ghost, one G
world without end. *Amen.*

The Epistle. 1 S. Pet. 4. 7.

THE end of all things is at hand; be ye therefo
sober, and watch unto prayer. And above
things have fervent charity among your selves:
charity shall cover the multitude of sins. Use hos
lity one to another without grudging. As ev
man hath received the gift, even so minister the
one to another, as good stewards of the manif
grace of God. If any man speak, let him speak
the oracles of God: If any man minister, let him do
as of the ability which God giveth, that God in a
things may be glorified through Jesus Christ,
whom be praise and dominion for ever and ev
Amen.

The Gospel. S. John 15. 26. *and part of the sixteenth Chapter.*

WHen the Comforter is come, whom I will
send unto you from the Father, even the Spi
rit of truth, which proceedeth from the Father, h
shall testifie of me. And ye also shall bear witne
because ye have been with me from the beginning.
These things have I spoken unto you, that ye should
not be offended. They shall put you out of the Syn
gogues: yea, the time cometh, that whosoever
killeth you will think that he doeth God service. A
these things will they do unto you, because they
have

not known the Father, nor me; but these things I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

O God, who as at this time didst teach the hearts of thy faithful people by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 2. 1.

When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. S. John 14. 15.

Jesus said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him

him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater then I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

GOd, who at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts 10. 34.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is lord of all) That word, I say, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the holy Ghost with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God; even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words the holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy Ghost. For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gospel. S. John 3. 16.

For God so loved the world, that he gave his onely begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the onely begotten Son of God. And this is the

the condemnation, that light is come into the w
and men loved darkness rather then light, b
their deeds were evil. For every one that
evil, hateth the light, neither cometh to the
lest his deeds should be reproved. But he that
truth, cometh to the light, that his deeds m
made manifest, that they are wrought in God.

Tuesday in Whitsun week.

The Collect.

GOd, who as at this time didst teach the h
of thy faithful people, by the sending to
the light of thy holy Spirit; Grant us by the
Spirit to have a right judgment in all things,
evermore to rejoyce in his holy comfort, th
the merits of Christ Jesu our Saviour, who l
and reigneth with thee, in the unity of the
Spirit, one God, world without end. *Amen.*

For the Epistle. Acts 8. 14.

WHen the Apostles who were at Jerusalem h
that Samaria had received the word of G
they sent unto them Peter and John; who w
they were come down, prayed for them, that
might receive the holy Ghost. (For as yet he was
len upon none of them: onely they were baptized
the name of the Lord Jesus.) Then laid they
hands on them, and they received the holy G

The Gospel. S. John 10. 1.

VErily, verily I say unto you, He that entreth n
by the door into the sheepfold, but clim
up some other way, the same is a thief and a ro
But he that entreth in by the door, is the shep
of the sheep. To him the porter openeth; and
sheep hear his voice, and he calleth his own sh
by name, and leadeth them out. And when he p
teth forth his own sheep, he goeth before them,
the sheep follow him; for they know his voice.
a stranger will they not follow; but will flee fr
him; for they know not the voice of strangers. Th
parable spake Jesus unto them: but they understo
not what things they were which he spake u
them. Then said Jesus unto them again, Verily,
ly I say unto you, I am the door of the sheep.
that ever came before me are thieves and robbe
but the sheep did not hear them. I am the door
me if any man enter in, he shall be saved, and

and out, and find pasture. The thief cometh not for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

Trinity Sunday.

The Collect.

Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of the faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest God world without end. *Amen.*

For the Epistle. Rev. 4. 1.

After this I looked, and behold, a door was opened in heaven: and the first voice which I heard was it were of a trumpet talking with me, which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat was to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed with white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down

before

before him that sat on the throne, and worship that liveth for ever and ever, and cast their before the throne, saying, Thou art wor Lord, to receive glory, and honour, and for thou hast created all things, and for thy sure they are and were created.

The Gospel. S. John 3. 1.

THere was a man of the Pharisees, named demus, a ruler of the Jews. The same Jesus by night, and said unto him, Rabbi, we that thou art a teacher come from God: for can do these miracles that thou doest, except with him. Jesus answered and said unto him, verily I say unto thee, Except a man be born he cannot see the kingdom of God. Nicodemus unto him, How can a man be born when he can he enter the second time into his mother and be born? Jesus answered, Verily, verily unto thee, Except a man be born of water, the Spirit, he cannot enter into the kingdom God. That which is born of the flesh, is flesh that which is born of the Spirit, is Spirit. not that I said unto thee, Ye must be born The wind bloweth where it listeth, and thou eft the sound thereof; but canst not tell where cometh, and whither it goeth; so is every one is born of the Spirit. Nicodemus answered and unto him, How can these things be? Jesus and said unto him, Art thou a master of Israel Knowest not these things? Verily, verily I say thee, We speak that we do know, and testify we have seen; and ye receive not our witness have told you earthly things, and ye believe how shall ye believe if I tell you of heavenly And no man hath ascended up to heaven, but came down from heaven, even the Son of man is in heaven. And as Moses lifted up the serpent the wilderness, even so must the Son of man be up: that whosoever believeth in him, should perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put trust in thee; Mercifully accept our and because through the weakness of our

...we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 4. 7.

BEloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testifie, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

The Gospel. S. Luke 16. 19.

THere was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich mans table: moreover, the dogs came and licked his sores. And it came to pass that the begger died, and was carried by the angels into Abrahams bosom: the rich man also died, and was

buried. And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house: for I have five brethren, that he may testifie unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. John 3. 13.

MArvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know that we are

heart, and shall assure our hearts before him. For if our heart condemn us, God is greater then our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: And hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. S. Luke 14. 16.

A Certain man made a great supper, and bade many: and sent his servants at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: the first said unto him, I have bought a piece of ground, and I must needs go to see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the high-ways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O Lord, We beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 5. 5.

All of you be subject one to another, and be clothed with humility: for God resisteth the

proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. S. Luke 15. 1.

THen drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.
The Collect.

O God, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy; Encrease and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christs sake our Lord. *Amen.*

The Epistle. Rom. 8. 18.

I Reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: Because the creature it self also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but our selves also, which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. S. Luke 6. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over shall men give into your bosom. For with the same measure that ye mete withall, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

The fifth Sunday after Trinity.

The Collect.

GRant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 S. Pet. 3. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendring evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye: and be not afraid of their terrour, neither be troubled; but sanctifie the Lord God in your hearts.

The Gospel. S. Luke 5. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesareth; and saw two ships stand by the lake: but the fisher-men were gone out of them, and were washing their nets. And he entred into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. And when they had this done, they enclosed a great multitude of fishes, and their net brake. And they beckened unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass mans understanding: Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 3.

KNow ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

The Gospel. S. Mat. 5. 20.

JEsus said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Racha, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary

quickly whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

LOrd of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 6. 19.

I Speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel, S. Mark 8. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the

the broken meat that was left, seven baskets. And they that had eaten were about four thousand; and he sent them away.

The eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Epistle. Rom. 8. 12.

Brethren, we are debtors, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God, and joynt-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. S. Mat. 7. 15.

Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRant to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. 10. 1.

BRethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them, & that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. S. Luke 16. 1.

JEsus said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do?

9 for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lords debtours unto him, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser then the children of light. 9 And I say unto you, Make to your selves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.

The tenth Sunday after Trinity.

The Collect.

LEt thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 12. 1.

CONcerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God who worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withall. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 to another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. 11 But all these

worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. St. Luke 19. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The seventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 15. 1.

BRethren, I declare unto you the Gospel which I preached unto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that, he was seen of James; then of all the Apostles; and last of all he was seen of me also, as of one born out of due time.

ciled: for I am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly then they all; yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. S. Luke 18. 9.

Jesus spake this parable unto certain which trusted in themselves, that they were righteous, and despised others; Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather then the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, who art always more ready to hear, then we to pray, and art wont to give more then either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. *Amen.*

The Epistle. 2 Cor. 3. 4.

SUch trust have we through Christ to God-ward. Not that we are sufficient of our selves to think any thing as of our selves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and engraven in stones, was glorious; so that the children of Israel could not stedfastly behold the face of Moses

Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. S. Mar. 7. 31.

JEsus departing from the coast of Tyre and came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? it was added because of transgressions, till the seed should come, to whom the

the promise was made; and it was ordained by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. S. Luke 10. 23.

BLessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he willing to justifie himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

The

The fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 5. 16.

I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christs, have crucified the flesh with the affections and lusts.

The Gospel. S. Luke 17. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entred into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus Master, have mercy on us. And when he saw them, he said unto them, Go shew your selves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

The fifteenth Sunday after Trinity.

The Collect.

KEep, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. 6. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; onely lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

The Gospel. S. Mat. 6. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory, was not arayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not

not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithall shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of it self: Sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 3. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory, to be strengthned with might by his Spirit in the inner man: That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The Gospel. S. Luke 7. 11.

AND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely son of his mother, and she was a widow; and much people of the city was with her. And when the Lord

her, he had compassion on her, and said unto her, Weep not. And he came and touched the biere, and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, that a great prophet is risen up among us, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 4. 1.

I Therefore the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. S. Luke 14. 1.

IT came to pass as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him who had the dropsie. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go; And answered them, saying, Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the high-

est

est room, lest a more honourable man than thou be bidden of him: And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LOrd, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Cor. 1. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ: that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. S. Mat. 22. 34.

WHen the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thy self. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The

Lord

Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

The nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 4. 17.

THis I say therefore, and testifie in the Lord, that ye henceforth walk not as others Gentiles walk, in the vanity of their mind; having the understanding darkned, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not. Let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christs sake hath forgiven you.

The

The Gospel. S. Mat. 9. 1.

JEsus entred into a ship, and passed over, and came into his own city. And behold, they brought unto him a man sick of the palsie, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsie, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsie) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 5. 15.

SEe then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to your selves in psalms and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ; submitting your selves one to another in the fear of God.

The Gospel. S. Mat. 22. 1.

JEsus said, The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner,

...en and my fatlings are killed, and all things ...ready, come unto the marriage. But they made ...ght of it, and went their ways, one to his farm, an... to his merchandise: And the remnant took ...servants, and entreated them spitefully, and slew ... But when the king heard thereof, he was ... and he sent forth his armies, and destroyed ...murderers, and burnt up their city. Then ...he to his servants, The wedding is ready, but ... who were bidden were not worthy. Go ye ...fore into the high-ways, and as many as ye shall ...bid to the marriage. So those servants went ...nto the high-ways, and gathered together all as ... as they found, both bad and good; and the ...edding was furnished with guests. And when the ...came in to see the guests, he saw there a man who ...not on a wedding-garment. And he saith unto ... Friend, how camest thou in hither, not having ...edding-garment? And he was speechless. Then ...the king to the servants, Bind him hand and foot, ...take him away, and cast him into outer darkness: ...ere shall be weeping and gnashing of teeth. For ...ny are called, but few are chosen.

The one and twentieth Sunday after Trinity.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy ...faithful people pardon and peace, that they ...may be cleansed from all their sins, and serve thee ...with a quiet mind, through Jesus Christ our Lord. ...Amen.

The Epistle. Eph. 6. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the ...iles of the devil. For we wrestle not against flesh ...and blood, but against principalities, against pow..., against the rulers of the darkness of this world, ...against spiritual wickedness in high places. Where...fore take unto you the whole armour of God, that ...ye may be able to withstand in the evil day, and ...having done all, to stand. Stand therefore, having ...your loyns girt about with truth, and having on the ...breastplate of righteousness; and your feet shod ...with the preparation of the gospel of peace: Above ...all taking the shield of faith, wherewith ye shall be ...able to quench all the fiery darts of the wicked. And

and take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassadour in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. S. John 4. 46.

THere was a certain noble man, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The two and twentieth Sunday after Trinity.

The Collect.

LOrd, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

The Epistle. Phil. 1. 3.

I Thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day

Christ; even as it is meet for me to think this
you all, because I have you in my heart, inas-
much as both in my bonds, and in the defence and
confirmation of the Gospel ye all are partakers of
my grace. For God is my record, how greatly I
long after you all in the bowels of Jesus Christ.
And this I pray, that your love may abound yet
more and more in knowledge, and in all judgment:
That ye may approve things that are excellent,
that ye may be sincere, and without offence till the
day of Christ: being filled with the fruits of right-
eousness, which are by Jesus Christ, unto the glory
and praise of God.

The Gospel. S. Mat. 18.21.

Then came Peter and said unto Jesus, Lord, how oft shall my
brother sin against me, and I forgive him? till
seven times? Jesus saith unto him, I say not unto
thee, Until seven times; but until seventy times
seven. Therefore is the kingdom of heaven likened
unto a certain king, who would take account of
his servants. And when he had begun to reckon,
one was brought unto him, who ought him ten
thousand talents. But forasmuch as he had not to
pay, his lord commanded him to be sold, and his
wife and children, and all that he had, and pay-
ment to be made. The servant therefore fell down
and worshipped him, saying, Lord, have patience
with me, and I will pay thee all. Then the lord of
that servant was moved with compassion, and loos-
ed him, and forgave him the debt. But the same
servant went out, and found one of his fellow-ser-
vants, who ought him an hundred pence; and he
laid hands on him, and took him by the throat,
saying, Pay me that thou owest. And his fellow-
servant fell down at his feet, and besought him,
saying, Have patience with me, and I will pay thee
all. And he would not; but went and cast him in-
to prison, till he should pay the debt. So when his fel-
low-servants saw what was done, they were very sorry,
and came and told unto their lord all that was
done. Then his lord, after that he had called him,
said unto him, O thou wicked servant, I forgave
thee all that debt, because thou desiredst me: shouldst
not thou also have had compassion on thy fel-
low-servant, even as I had pity on thee? And his
lord was wroth, and delivered him to the tormen-
tors, till he should pay all that was due unto him.
So likewise shall my heavenly Father do also unto

you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty third Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church, and grant that those things which we ask faithfully we may obtain effectually, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. 3. 17.

BRethren, be followers together of me, and mark them who walk so, as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he his able even to subdue all things unto himself.

The Gospel. S. Matth. 22. 15.

THen went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, We know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cesars. Then saith he unto them, Render therefore unto Cesar the things which are Cesars; and unto God, the things that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

The twenty fourth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christs sake, our blessed Lord and Saviour. *Amen.*

The Epistle. Col. 1. 3.

WE give thanks to God, and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. S. Matth. 9. 18.

WHile Jesus spake these things unto John's disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead; but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. (And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within her self, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith

made thee whole. And the woman was made whole from that hour) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

STir up, we beseech thee, O Lord, the wills of thy faithful people, that they plenteously bring forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. 23.5.

BEhold, the days come, saith the, Lord, that I will raise unto David a righteous branch, and a King shall reign, and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold the days come, saith the Lord, that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt; but the Lord liveth, who brought up, and who led the seed of the house of Israel out of the north-country, and from all countreys whither I had driven them, and they shall dwell in their own land.

The Gospel. S. John 6.5.

WHen Jesus then lift up his eyes, and saw a great company come unto him, he said unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred peny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men

...sand, in number about five thousand. And ... took the loaves, and when he had given ... he distributed to the disciples, and the di... to them that were set down, and likewise of ... fishes, as much as they would. When they ... filled, he said unto his disciples, Gather up ... fragments that remain, that nothing be lost. ...Therefore they gathered them together, and ... twelve baskets with the fragments of the ... barley-loaves, which remained over and a... unto them that had eaten. Then those men, ... they had seen the miracle that Jesus did, said, ... is of a truth that Prophet that should come in... the world.

If there be any two Sundays before Advent-Sunday, the Service of some of those Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the overplus may be omitted: Provided that the last Collect, Epistle, and Gospel, shall always be used upon the Sunday next before Advent.

Saint Andrew's day.

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up our selves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. *Amen.*

The Epistle. Rom. 10. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him, shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whoso-

ever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousie by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

The Gospel. S. Matth. 4. 18.

JEsus walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers) and he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALmighty and everliving God, who for the more confirmation of the Faith didst suffer thy holy Apostle Thomas to be doubtful in thy Sons resurrection; Grant us so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The

The Epistle. Eph. 2. 19.

NOw therefore ye are no more strangers and foreiners, but fellow-citizens with the saints, and of the houshold of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. S. Joh. 20. 24.

THomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his Name.

The Conversion of Saint Paul.

The Collect.

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 9. 1.

AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for behold, he prayeth, and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy Name. But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will shew him how great things he must suffer for my names sake. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and

and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. S. Mat. 19. 27.

PEter answered and said unto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the temple, commonly called, The purification of Saint Mary the Virgin.

The Collect.

ALmighty and everliving God, we humbly beseech thy Majesty, that as thy onely begotten Son was this day presented in the temple in substance of our flesh; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Mal. 3. 1.

BEhold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he

shall sit as a refiner and purifier of silver; and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

The Gospel. S. Luke 2. 22.

AND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and

and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias-day.

The Collect.

O Almighty God, who into the place of the traitour Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 1. 15.

IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together, were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of bloud. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his Bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou

Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. S. Matt. 11. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easie, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Isai. 7. 10.

MOreover, the Lord spake again unto Ahaz saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a Virgin shall conceive and bear a Son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. S. Luke. i. 26.

And in the sixth moneth the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgins name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth moneth with her who was called barren. For with God nothing shall be unpossible. And Mary said, Behold the hand-maid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint Mark's day.

The Collect.

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. *Amen.*

The Epistle. Eph. 4. 7.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended upon high, he led cap-

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tivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastours and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.

The Gospel. S. John 15. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James day.

The Collect.

O Almighty God, whom truly to know is everlasting life, Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life, that following the steps of thy holy Apostles, Saint Philip and Saint James, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. S. James 1. 1.

James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoyce in that he is exalted; but the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. S. John 14. 1.

AND Jesus said unto his disciples, Let not your heart be troubled; ye believe in God, believe also in me. In my fathers house are many mansions; if it were not so, I would have told you. I go to prepare a place for you: And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know

know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me, or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 11.22.

Tidings of these things came unto the ears of the Church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with

the church, and taught much people; and the disciples were called Christians first in Antioch. And in those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. S. John 15.12.

This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my Name, he may give it you.

Saint John the Baptist.

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. *Amen.*

For the Epistle. Isa. 40.1.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that crieth in the wilderness, Prepare

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ye the way of the Lord, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. S. Luke. r. 57.

NOw Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoyced with her. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-countrey of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and proph-

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saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began; that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit; and was in the deserts till the day of his shewing unto Israel.

Saint Peters day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts 12. 1.

About that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but

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prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains: and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he said unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. S. Mat. 16. 13.

WHen Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say, that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and bloud hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint

Saint James the Apostle.

The Collect.

GRant, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all wordly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts. 11. 27. *and part of* chap. 12.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. S. Mat. 20. 20.

THen came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over

ver them, and they that are great, exercise au-
rity upon them. But it shall not be so among you:
but whosoever will be great among you, let him be
your minister; and whosoever will be chief among
you, let him be your servant: even as the Son of
man came not to be ministred unto, but to minister,
and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give
to thine Apostle Bartholomew grace truly to
believe and to preach thy Word; Grant, we beseech
thee, unto thy Church to love that Word which he
believed, and both to preach and receive the same,
through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts, 5. 12.

BY the hands of the Apostles were many signs
and wonders wrought among the people, (and
they were all with one accord in Solomons porch.
And of the rest durst no man joyn himself to them,
but the people magnified them. And believers were
the more added to the Lord, multitudes both of
men and women.) Insomuch that they brought forth
the sick into the streets, and laid them on beds and
couches, that at the least the shadow of Peter pass-
ing by might overshadow some of them. There came
also a multitude out of the cities round about unto
Jerusalem, bringing sick folks, and them which were
vexed with unclean spirits, and they were healed
every one.

The Gospel. S. Luke 22. 24.

AND there was also a strife among them, which
of them should be accounted the greatest. And
he said unto them, The kings of the Gentiles exer-
cise lordship over them; and they that exercise au-
rity upon them, are called benefactours. But ye
shall not be so: but he that is greatest among you,
let him be as the younger; and he that is chief, as
he that doth serve. For whether is greater, he that
sitteth at meat, or he that serveth? Is not he that
sitteth at meat? But I am among you as he that
serveth. Ye are they which have continued with
me in my temptations. And I appoint unto you a
kingdom, as my Father hath appointed unto me,

eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receit of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the holy Ghost, one God world without end. *Amen.*

The Epistle. 2 Cor. 4. 1.

Therefore seeing we have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not our selves, but Christ Jesus the Lord; and our selves your servants for Jesus sake. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. S. Matth. 9. 9.

And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of custom: and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicanes and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicanes and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; For I am not come to call the righteous, but sinners to repentance.

Saint

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. 12. 7.

THere was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels; and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. S. Matth. 18. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better

be that a milstone were hanged about his neck, and that he were drowned in the depth of the sea, than unto the world because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee, that by the wholsom medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Tim. 4. 5.

WAtch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministery. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me onely, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Lukeis with me. Take Mark and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me

much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. S. Luke 10. 1.

THe Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joyned together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. S. Jude 1.

JUde the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which

kept not their first estate, but left their own
mation, he hath reserved in everlasting chains
r darkness unto the judgment of the great day.
n as Sodom and Gomorrha, and the cities about
in like manner giving themselves over to for-
nication, and going after strange flesh, are set forth
r example, suffering the vengeance of eternal
Likewise also these filthy dreamers defile the
despise dominion, and speak evil of dignities.

The Gospel. S. John 15. 17.

These things I command you, that ye love one
another. If the world hate you, ye know that
ed me before it hated you. If ye were of the
, the world would love his own: but because
are not of the world, but I have chosen you
of the world, therefore the world hateth you.
member the word that I said unto you, The
rvant is not greater then the Lord: if they have
rsecuted me, they will also persecute you; if they
ve kept my saying, they will keep yours also.
t all these things will they do unto you for my
mes sake, because they know not him that sent
. If I had not come and spoken unto them, they
d not had sin: but now they have no cloke for
r sin. He that hateth me, hateth my Father also.
. If I had not done among them the works which
e other man did, they had not had sin; but now
ve they both seen, and hated both me and my Fa-
. But this cometh to pass, that the word might be
fulfilled that is written in their law, They hated
e without a cause. But when the Comforter is
me, whom I will send unto you from the Father,
even the Spirit of truth, which proceedeth from the
Father, he shall testifie of me. And ye also shall
r witness, because ye have been with me from
e beginning.

All Saints day.

The Collect.

O Almighty God, who hast knit together thine
elect in one communion and fellowship, in
e mystical body of thy Son Christ our Lord; Grant
us grace so to follow thy blessed Saints in all ver-
ous and godly living, that we may come to those
unspeakable joys, which thou hast prepared for
em that unfeignedly love thee, through Jesus Christ
our Lord. *Amen.*

For the Epistle. Rev. 7. 2.

AND I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and fourty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Reuben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Nephthalim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Gospel S. Matth. 5. 1.

AND seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Rejoyce and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.

The Order for the Administration of the Lords Supper, or Holy Communion.

¶ *So many as intend to be partakers of the holy Communion, shall signifie their names to the Curate at least sometime the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every minister shall be diligent in exhorting, according to the discretion given unto him, as he shall see cause, but especially at such times as the Communion is ordained to be celebrated. And if any of the parishioners shall be a notorious evil liver, or shall have done wrong to his neighbours by word or deed, the Curate having knowledge thereof, shall call him unto him, and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the congregation may be thereby satisfied, which before were offended, and that he hath recompensed the parties, whom he hath injured, or at least declared himself fully minded so to do, as soon as he conveniently may. The like charge shall the Curate have in remembrance to give warning, that no open and notorious evil liver, be suffered to come to the Holy Communion, until he have openly declared himself truly penitent and amended his former naughty life, in manner before rehearsed, that the congregation may thereby be satisfied, and that he hath recompensed the parties, whom he hath injured, or at least declared himself fully minded so to do, as soon as he conveniently may.

¶ The Table at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the north side of the Table, shall say the Lords Prayer, with the Collect following, the people kneeling.

OUr Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest, turning to the people, rehearse distinctly all the Ten Commandments; and the people kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minis-

Minister.

GOd spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bowe down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, & shew mercy unto thousands in them that love me, and keep my commandments.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt do no murther.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not commit adultery.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not steal.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not bear false witness against thy neighbour.

People.

Lord, have mercy upon us, and incline our hearts to keep this law.

Minister.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall follow one of these two Collects for the King and Queen, the Priest standing as before, and saying,

Let us pray.

ALmighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the hearts of thy chosen servants King *WILLIAM* and Queen *MARY*, that they (knowing whose ministers they are) may above all things seek thy honour and glory; and that we and all their subjects (duly considering whose authority they have) may faithfully serve, honour, and humbly obey them, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

¶ Or,

Almighty and everlasting God, we are taught by thy holy word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the hearts of thy chosen servants KING WILLIAM and Queen MARY, that in all their thoughts, words, and works, they may ever seek thy honour and glory, and study to preserve thy people committed to their charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying,* The Epistle *[or,* The portion of Scripture appointed for the Epistle] is written in the---Chapter of---beginning at the---verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall be read the Gospel (the people still standing up) saying,* The holy Gospel is written in the---Chapter of---beginning at the---verse. *And the Gospel ended, shall be said or sung the Creed following, the people still standing, as before.*

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate, He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory, to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission

dom of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen.

¶ Then the Curate shall declare unto the people what holy days, or Fasting-days are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be preached or published in the Church, during the time of divine Service, but by the Minister: Nor by him anything, but what is prescribed in the Rules of this Book, or enjoyned by the King, or by the Ordinary of the place.

¶ Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

¶ Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these sentences following, as he thinketh most convenient in his discretion.

LEt your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. S. *Mat.* 5. 16.

Lay not up for your selves treasure upon earth where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal. S. *Mat.* 6. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. S. *Mat.* 7. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *Mat.* 7. 21.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore him four fold. S. *Luke* 19. 8.

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* 9. 7.

If we have sown unto you spiritual things, is it a great

...matter if we shall reap your worldly things? 1 Cor. 9. 11.

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. 1 Cor. 9. 13, 14.

He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a chearful giver. 2 Cor. 9. 6, 7.

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. Gal. 6. 6, 7.

While we have time, let us do good unto all men, and specially unto them that are of the houshold of faith. Gal. 6. 10.

Godliness is great riches, if a man be content with that he hath; for we brought nothing into this world, neither may we carry any thing out. 1 Tim. 6. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. 1 Tim. 6. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his Names sake, who have ministred unto the saints, and yet do minister. Heb. 6. 10.

To do good, & to distribute, forget not; for with such sacrifices God is pleased. Heb. 13. 16.

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? 1 S. Joh. 3. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. Tob. 4. 7.

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessity. Tob. 4. 8, 9.

He that hath pity upon the poor, lendeth unto

the Lord: and look what he layeth out, it shall be paid him again. Prov. 19. 17.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. Psal. 41. 1.

¶ *Whilst these sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent bason, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much bread and wine, as he shall think sufficient. After which done, the Priest shall say,*

Let us pray for the whole state of Christ's Church militant here in earth.

ALmighty and everliving God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully (* to accept our alms and oblations, and) to receive these our prayers which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes and Governours; and especially thy servants *William* and *Mary* our King and Queen, that under them we may be godly and quietly governed: and grant unto their whole Council, and to all that are put in authority under them, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all Bishops, and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this Congregation here present, that with meek heart and

* *If there be no alms or oblations, then shall these words (of accepting our alms and oblations) be left out.*

all due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake our onely Mediatour and Advocate. *Amen.*

When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day immediately preceding) After the Sermon, or Homily ended, he shall read this exhortation following.

DEarly beloved, on —— day next I purpose through Gods assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not onely to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God, but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of Gods commandments; and whereinsoever ye shall perceive your selves to have offended, either by will, word, or deed, there to bewail and bemoan your own sinfulness,

and to confess your selves to Almighty God, with purpose of amendment of life. And if ye perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministery of Gods holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Or in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this exhortation.

Dearly beloved brethren, on —— I intend by Gods grace to celebrate the Lords Supper unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his Table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case

ch would not be moved? Who would not think it great injury and wrong done unto him? Wherefore (most dearly beloved in Christ) take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is a fearful matter for a man to say, I will not come, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? when ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the name of God, I call you in Christs behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon ye cross for your salvation: so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same, when ye wilfully abstain from the Lords table, and separate from your brethren who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that

that Bread, and drink of that Cup. For as the [illegible] great, if with a true penitent heart and [illegible] we receive that holy Sacrament, (for then spiritually eat the flesh of Christ, & drink his blood, then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) So is the danger great if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy Mysteries. And above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ Then

Then shall the general confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the people kneeling humbly upon their knees, and saying,

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father, For thy Son our Lord Jesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee In newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

Then shall the Priest (or the Bishop being present) stand up, and turning himself to the people pronounce this Absolution.

ALmighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COme unto me, all that travel and are heavy laden, and I will refresh you. S. *Matth.* 11. 28.

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life. S. *John* 3. 16.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. 1 *Tim.* 1. 15.

Hear

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 1 S. John 2. 1.

¶ *After which the Priest shall proceed, saying*

Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

¶ *Then shall the Priest turn to the Lords Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord,

† Holy Father, Almighty, everlasting God. † *These words,* [Holy Father] *must be omitted in Trinity Sunday.*

¶ *Here shall follow the proper Preface, according to the time, If there be any specially appointed: or else immediately shall follow,*

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord, most High. *Amen.*

¶ *Proper Prefaces.*

¶ *Upon Christmas day, and seven days after.*

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon*

¶ *Upon Easter day, and seven days after.*

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore, &c.

¶ *Upon Ascension day, and seven days after.*

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore, &c.

¶ *Upon Whitsunday, and six days after.*

Through Jesus Christ our Lord; according to whose most true promise, the holy Ghost came down upon us at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the gospel unto all nations, whereby we have been brought out of darkness and errour, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore, &c.

¶ *Upon the Feast of Trinity only.*

Who art one God, one Lord; not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the holy Ghost, without any difference or inequality. Therefore, &c.

¶ *After*

¶ *After each of which Prefaces, shall immediately be sung or said,*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most High. *Amen.*

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *When the Priest, standing before the Table, hath so ordered the bread and wine, that he may with the more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALmighty God, our heavenly Father, who of thy tender mercy didst give thine onely Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again: Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christs holy Institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same

night that he was be-
† took bread, and
he had given thanks,
he brake it, and gave it to
disciples, saying, Take, eat,
this is my body which is gi-
for you, do this in remem-
brance of me. Likewise after
† he took the cup, and
when he had given thanks,
gave it to them, saying,
Drink ye all of this, for this
is my blood of the New
Testament, which is shed for
you, and for many for the re-
mission of sins: Do this as oft
as ye shall drink it, in remem-
brance of me. *Amen.*

† *Here the Priest is to take the Paten into his hands:* † *And here to break the bread:* † *And here to lay his hand upon all the bread.* † *Here he is to take the cup into his hand:* † *And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests and Deacons in like manner (if any be present) and after that, to the people also in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he shall say,*

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the cup to any one, shall say,*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

¶ *If the consecrated bread or wine be all spent before all have communicated; the Priest is to consecrate more according to the form before prescribed: beginning at* [Our Saviour Christ in the same night, &c.] *for the blessing of the bread; and at* [Likewise after Supper, &c.] *for the blessing of the cup.*

¶ *When*

¶ *When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lords Prayer, the people repeating after him every Petition.*

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, The power and the glory, For ever and ever. Amen.

¶ *After shall be said, as followeth.*

O Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness mercifully to accept this our sacrifice of Praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

¶ *Or this.*

ALmighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and

assure us thereby of thy favour and goodness
ards us; and that we are very members incorpo-
in the mystical body of thy Son, which is the
blessed company of all faithful people; and are al-
so through hope of thy everlasting kingdom, by
e merits of the most precious death and passion of
thy dear Son. And we most humbly beseech thee,
heavenly Father, so to assist us with thy grace,
that we may continue in that holy fellowship, and do
all such good works as thou hast prepared for us to
walk in, through Jesus Christ our Lord, to whom
with thee and the holy Ghost be all honour and glo-
ry, world without end. *Amen.*

¶ *Then shall be said or sung;*

GLory be to God on high, and in earth peace,
good will towards men. We praise thee, we
bless thee, we worship thee, we glorifie thee, we give
thanks to thee for thy great glory, O Lord God,
heavenly King, God the Father Almighty.
O Lord, the onely begotten Son Jesu Christ; O
Lord God, Lamb of God, Son of the Father, that
takest away the sins of the world, have mercy upon
us. Thou that takest away the sins of the world,
have mercy upon us. Thou that takest away the sins
of the world, receive our prayer. Thou that sittest
at the right hand of God the Father, have mercy up-
on us.

For thou onely art holy, thou onely art the Lord,
thou onely, O Christ, with the holy Ghost, art most
high in the glory of God the Father. *Amen.*

Then the Priest (or Bishop, if he be present) shall let them depart with this blessing.

THe peace of God which passeth all understand-
ing, keep your hearts and minds in the know-
ledge and love of God, and of his Son Jesus Christ
our Lord: And the blessing of God Almighty, the
Father, the Son, and the holy Ghost, be amongst
you, and remain with you always. *Amen.*

Notes to be said after the Offertory; when there is no Communion, every such day one or more; and they may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

AMEN

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

¶ Then

When the Sundays and other holy days (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer (for the good estate of the Catholick Church of Christ) together with one or two of those Collects last before rehearsed, concluding with the Blessing.

And there shall be no celebration of the Lords Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

And if there be not above twenty persons in the Parish, of discretion to receive the Communion; yet there shall be no Communion, except four (or above at the least) communicate with the Priest.

And in Cathedral and Collegiate Churches and Colleges, where there are many Priests & Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away all occasion of dissension, and superstition, which any person hath or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten.

And if any of the bread and wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

The bread and wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish.

And note, that every Parishioner shall communicate at the least three times in the year, of which Easter is one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical duties, accustomably due, then and at that time to be paid.

After the Divine Service ended, the money given at the Offertory, shall be disposed of to such pious, and charitable uses as the Minister and Churchwardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

Wherein

Whereas it is ordained in this Office for the Administration of the Lords Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation or disorder in the holy Communion, as might else ensue:) Yet, lest the same Kneeling (by any Persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved: It is here declared, that thereby no Adoration is intended, or ought to be done, either unto the Sacramental bread and wine, there bodily received, or unto any Corporal Presence of Christs Natural Flesh and Blood. For the Sacramental bread and wine remain still in their very natural substances, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithful Christians.) And the Natural Body and Blood of our Saviour Christ are in heaven, and not here; it being against the truth of Christs Natural Body, to be at one time in more places then one.

The Ministration of Publick Baptism of Infants to be used in the Church.

It is certain by Gods Word, That children which are Baptized, dying before they commit actual sin, are undoubtedly saved. The Church hath therefore well provided, That Baptism should not commonly be ministred but upon Sundays and other Holy-days, when the most number of people are assembled together: All well-disposed Parents are also exhorted, that they defer not the Baptism of their children longer then the first or second Sunday next after their birth, unless upon some great and reasonable cause. And also they should not procure their children to be baptized in private houses, unless the necessity of the case require. The Curate shall often admonish the People, That they defer not the Baptism of Infants, lest for the neglect of that duty, the Congregation be justly offended. For which cause after the last Lesson, either at Morning or Evening Prayer, (when there is no Sermon in the Church) the Parents shall not fail to present their children to be Baptized. And then the Godfathers and Godmothers and the People with them, shall meet together, at the font, accompanied with two or three of the Parishioners, or more, if the Curate shall think convenient. And standing there, the Priest shall say thus:

Dearly beloved people, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this Child that thing which by nature he cannot have; that he may be baptized with Water and the Holy Ghost, and received into Christs holy Church, and be made a lively member of the same.

Then shall the Priest say,

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by Water: And also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy Holy Baptism: And by the Baptism of thy well-beloved Son our Saviour Christ in Jordan, didst sanctify Water to the mystical washing away of sin: We beseech thee for thine infinite mercies, that thou wilt mercifully look upon this Child; wash him and sanctify him with the Holy Ghost, that he being delivered from thy wrath, may be received into the Ark of Christs Church, and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally with the Patriarch Noah, and his family, with Moses and the children of Israel, he may be partaker of the heavenly Canaan, through Jesus Christ our Lord. Amen.

Then shall the Priest say to the Godfathers and Godmothers,

Dearly beloved, ye have brought this Child hither to be Baptized, trusting that he will obtain the blessings of eternal life, and be made partaker of the kingdom of heaven, by the laver of regeneration, through our Lord Jesus Christ: Ye have also prayed that our Lord will vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the true understanding of the Christian Faith, and to make him to live alway in the fellowship of his Elect people: Ye must therefore take heed that ye faithfully perform, and truly learn to him what promises he hath made by you to his Godly Father and Mother.

And all this ye promise to do, as much as lieth in you, by the help of God.

Then shall the Priest say,

Dearly beloved, now that this Child is regenerate, and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that this Infant may lead the rest of his life according to this beginning.

Then shall be said the Lords Prayer, the Priest beginning, and the People answering him.

Our Father which art in heaven, hallowed be thy Name, thy Kingdom come, thy will be done in earth as it is in heaven: Give us this day our daily bread: And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation, but deliver us from evil. Amen.

Then shall the Priest say,

We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this Infant with thy Holy Spirit, to receive him for thine own Child by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to grant, that he, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. And that the new man may be daily nourished and increased in him, that he may have his conversation in holiness, and righteousness before thee: That he being born again, and made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and obtain thy promise; which now and in the world to come, doth promise the life that now is, and that which is to come. Amen.

Then shall the Priest say to the Godfathers and Godmothers,

Seeing now, dearly beloved brethren, that this Child is regenerate, and grafted into the body of Christs Church, let us pray unto God that he will give him grace to continue in the same unto his life's end.

Then shall be said the Creed, the Priest beginning, and the People answering him.

I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the body, and the life everlasting. Amen.

Then shall the Priest say,

Grant, we beseech thee, Almighty God, that all they which are here dedicated by Baptism to thee, may continue in thy holy Church, and daily increase in thy true knowledge and fear of thy Name. Amen.

Then shall the Priest say,

Grant, O Lord, that this Child now Baptized may be filled with the power of thy Holy Ghost, and may be numbered among the children of the Elect people of God. Amen.

Then shall the Priest say,

Almighty God, our heavenly Father, who hath regenerated these Infants with thy Holy Spirit, receive them, we beseech thee, for thine own Children by adoption, and incorporate them into thy holy Congregation. Amen.

Then shall the Priest say,

Grant, O Lord, that as this Child is now made partaker of the death of thy Son, he may also be partaker of his Resurrection, so that finally with the residue of thy holy Congregation, he may be inherit thy everlasting kingdom, through our Lord Jesus Christ. Amen.

Then shall the Priest say,

Give thy holy Angels charge over this Child, to pitch their tents round about him, to preserve him, and keep him in all the ways of righteousness. Amen.

Then shall the Priest say,

Grant, O Lord, that all they which do confess their sins and amend their lives, may find thee a merciful Father, through our Lord Jesus Christ. Amen.

Then shall the Priest say,

Grant, we beseech thee, Almighty God, that the old Adam in this Child may be so buried, that the new man may be raised up in him. Amen.

Then shall the Priest say,

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. Amen.

Then shall the Priest say,

Grant that all carnal affections may die in him, and all things belonging to the Spirit may live and grow in him. Amen.

Then shall the Priest say,

Grant that he may have his conversation in holiness and righteousness before thee. Amen.

Then shall the Priest say,

Grant that he, being born again, and made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and obtain thy promise, which now and in the world to come doth promise the life that now is, and that which is to come. Amen.

Then shall the Priest say,

Grant that he may continue thy servant, and obtain thy promise, through our Lord Jesus Christ

and for every female, one Godfather and two Godmothers.

¶ When there are children to be baptized, the Parents shall give knowledge thereof over night, or in the morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the people, with the children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure water) and standing there, shall say,

Hath this child been already baptized, or no?

If they answer, No: *Then shall the Priest proceed as followeth.*

DEarly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have, that he may be baptized with water and the holy Ghost, and received into Christs holy Church, and made a lively member of the same.

¶ *Then shall the Priest say,*

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctifie water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon this child; wash him and sanctifie him with the holy Ghost, that he being delivered from thy wrath, may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally he may come to the land of everlasting life; there to reign with

thee world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for this infant, that he coming to thy holy baptism, may receive remission of his sins by spiritual regeneration. Receive him, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that this *Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint *Mark*, in the tenth chapter, at the thirteenth verse.

THey brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. S. *Mark* x. 13.

¶ *After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe

have, that he will likewise favourably receive *this* present *Infant*, that he will embrace *him* with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant* to his holy baptism, let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge and confirm this faith in us evermore. Give thy holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

¶ *Then shall the Priest speak unto the Godfathers and Godmothers in this wise.*

DEarly beloved, ye have brought *this child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of *his* sin, to sanctifie *him* with the holy Ghost, to give *him* the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his* part, promise by you that are *his* sureties (until *he* come of age to take it upon *himself*) that *he* will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

I demand therefore,

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I renounce them all.

Minister.

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onely begotten Son our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

WIlt thou be baptized in this faith?

Answer.

That is my desire.

Minister.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will.

¶ Then shall the Priest say,

OMerciful God, grant that the old Adam in this *child* may be so buried, that the new man may be raised up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power & strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly vertues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things world without end. *Amen.*

Almighty

ALmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of thy congregation; sanctifie this water to the mystical washing away of sin; and grant that *this child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

¶ *Then the Priest shall take the child into his hands, and shall say to the Godfathers and Godmothers,*

Name this child.

And then naming it after them (if they shall certifie him that the child may well endure it) he shall dip it in the water discreetly and warily, saying,

NI Baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *But if they certifie, that the child is weak, it shall suffice to pour water upon it, saying the forefaid words,*

NI Baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *Then the Priest shall say,*

WE receive this child into the congregation of Christs flock, † and do sign *him* with the sign of the cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil, and to continue Christs faithful souldier and servant unto *his* lives end. Amen.

† *Here the Priest shall make a cross upon the child's forehead.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that *this child* is regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this child* may lead the

rest of his life according to this beginning.

¶ *Then shall be said, all standing,*

OUr Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from evil. *Amen.*

¶ *Then shall the Priest say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy holy Spirit, to receive *him* for thine own *child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that *he*, as *he* is made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that *he* finally with the residue of thy holy Church, *he* may be an *inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*

¶ *Then all standing up, the Priest shall say to the Godfathers and Godmothers this exhortation following.*

FOrasmuch as *this child* hath promised by you his Sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath here made by you. And that *he* may know these things the better, ye shall call upon *him* to hear sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that *this child* may be virtuously brought up to lead a godly and a Christian life; remembring always that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died and rose again for us,

should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

¶ *Then shall be said and sung,*

WE are to take care that *the child* be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church-Catechism set forth for that purpose.

It is certain by Gods word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.

TO take away all scruple concerning the use of the sign of the Cross in Baptism; the true explication whereof, and the just reasons for the retaining of it, may be seen in the thirtieth Canon, first published in the year MDCIV.

The Ministration of Private Baptism of Children in Houses.

¶ *The Curates of every Parish shall often admonish the people, that they defer not the baptism of their children longer then the first or second Sunday next after their birth, or other Holy-day falling between, unless upon a great and reasonable cause, to be approved by the Curate.*

¶ *And also they shall warn them, that without such great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administred on this fashion.*

¶ *First let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the form of Publick Baptism, as the time and present exigence will suffer. And then the child being named by some one that is present, the Minister shall pour water upon it, saying these words;*

NI Baptize thee In the Name of the Father. and of the Son, and of the holy Ghost. Amen.

¶ *Then all kneeling down, the Minister shall say thanks unto God, and say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit; to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy Church. And we humbly beseech thee to grant, that as *he* is now made partaker of the death of thy Son, so *he* may be also of his resurrection: And that finally with the residue of thy Saints *he* may inherit thine everlasting kingdom, through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and must not to be baptized again. Yet nevertheless, if the child which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that child, the Congregation may be certified of the true form of Baptism, by him privately before used: In which case he shall say thus,*

I certifie you, that according to the due and prescribed Order of the Church, *at such a time*, and *at such a place*, before divers witnesses I baptized this child.

¶ *But if the child were baptized by any other lawful Minister; then the Minister of the Parish where the child was born or christned, shall examine and try whether the child be lawfully baptized, or no. In which case, if those that bring any child to the Church, do answer, that the same child is already baptized, then shall the Minister examine them further, saying,*

BY whom was this child baptized?

Who was present when this child was baptized?

Because some things essential to this Sacrament may happen to be omitted through fear or haste,

of such times of extremity; therefore I demand further of you,

With what matter was this child baptized?

With what words was this child baptized?

¶ *And if the Minister shall find by the answers of such as bring the child, that all things were done as they ought to be; then shall he christen the child again, but shall receive him as one of the flock of true Christian people, saying thus,*

Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of Regeneration in Baptism received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise.

The Gospel. S. Mark 10. 13.

They brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this brief exhortation upon the words of the Gospel.*

BEloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present infant, that he hath embraced him with

the arms of his mercy, and (as he hath promised in his holy word) will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this infant, let us faithfully and devoutly give thanks unto him, and say the Prayer which the Lord himself taught us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to this infant, that he being born again, and being made an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promises, through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee and the holy Spirit, now and for ever. *Amen.*

Then shall the Priest demand the name of the child, which being by the Godfathers and Godmothers ready answered, the Minister shall say,

DOst thou in the name of this child renounce the devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou will not follow nor be led by them?

Answer.

I renounce them all.

Minister.

DOst thou believe in God the Father Almighty, maker of heaven and earth?

Answer.

And in Jesus Christ his only begotten Son our Lord, and that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered

under

under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did arise the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Minister.

Wilt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will.

¶ *Then the Priest shall say,*

WE receive this child into the Congregation of Christs flock, and do † sign him with the sign of the cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto his lives end. Amen.

† *The Priest shall make the cross upon the childs forehead.*

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren, that this child is by baptism regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that he may lead the rest of his life according to this beginning.

¶ *Then shall the Priest say,*

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate this *Infant* with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, and that as

made partaker of the death of thy Son, he may also be partaker of his resurrection; (so that finally with the residue of thy holy Church, he may be an inheritour of thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *Then all standing up, the Minister shall make this exhortation to the Godfathers and Godmothers.*

FOrasmuch as this child hath promised by you his sureties, to renounce the devil and all his works, to believe in God and to serve him; ye must remember that it is your parts and duties, to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that this child may be vertuously brought up to lead a godly and a Christian life, remembering alway that Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him; that as he died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godliness of living.

¶ *But if they which bring the Infant to the Church do make such uncertain answer to the Priests questions, as that it cannot appear that the child is baptized with water, in the Name of the Father, and of the Son, and of the holy Ghost: (which is essential parts of Baptism) then let the Priest baptize it in the form before appointed for Publick Baptism of Infants; saving that at the putting on of the child in the Font, he shall use this form of words.*

IF thou art not already baptized, N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Miniſtration of Baptiſm to ſuch as are of ripper years, and able to anſwer for themſelves.

¶ WHen any ſuch perſons as are of ripper years are to be baptized, timely notice ſhall be given to the Biſhop, or whom he ſhall appoint for that purpoſe, a week before at the leaſt, by the Parents, or ſome other diſcreet perſons; that ſo due care may be taken for their examination, whether they be ſufficiently inſtructed in the principles of the Chriſtian Religion; and that they may be exhorted to prepare themſelves with prayers and faſting for the receiving of this holy Sacrament.

¶ And if they ſhall be found fit, then the Godfathers and Godmothers (the people being aſſembled upon the Sunday or Holy-day appointed) ſhall be ready to preſent them at the Font immediately after the ſecond Leſſon, either at Morning or Evening Prayer, as the Curate in his diſcretion ſhall think fit.

¶ And ſtanding there, the Prieſt ſhall aſk whether any of the perſons here preſented be baptized, or no. If they ſhall anſwer, No: then ſhall the Prieſt ſay thus.

DEarly beloved; Foraſmuch as all men are conceived and born in ſin, (and that which is born of the fleſh is fleſh) and they that are in the fleſh cannot pleaſe God, but live in ſin, committing many actual tranſgreſſions; and that our Saviour Chriſt ſaith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the holy Ghoſt; I beſeech you to call upon God the Father, through our Lord Jeſus Chriſt, that of his bounteous goodneſs he will grant to theſe perſons that which by nature they cannot have, that they may be baptized with water and the holy Ghoſt, and received into Chriſts holy Church, and be made lively members of the ſame.

¶ *Then shall the Priest say,*

Let us pray,

(¶ *And here all the Congregation shall kneel.*)

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *these thy servants*; wash *them*, and sanctify *them* with the holy Ghost, that *they* being delivered from thy wrath may be received into the ark of Christs Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesom world, that finally *they* may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *these persons*, that *they* coming to thy holy baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you; So give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then shall the people stand up, and the Priest shall say,*

Hear the words of the Gospel written by Saint John, in the third chapter, beginning at the first verse.

There

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mothers womb and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *After which he shall say this exhortation following.*

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last chapter of Saint Mark's Gospel,) he gave commandment to his disciples, saying, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save your selves from this untoward generation. For (as the same Apostle testifieth in another place) even

Baptism

Baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ, doubt ye not therefore, but earnestly believe that he will favourably receive *these* persons, truly repenting and coming unto him by faith; that he will grant *them* remission of their sins, and bestow upon *them* the holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

Wherefore we being thus perswaded of the good will of our heavenly Father towards *these persons* declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee, and the holy Spirit, now and for ever. *Amen.*

¶ *Then the Priest shall speak to the* persons *to be baptized, on this wise.*

WElbeloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, ye must also faithfully for your part promise in your names of these your witnesses, and this whole congregation, that ye will renounce the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

¶ Then

Then shall the Priest demand of each of the persons to be baptized severally, these questions following:

Question.

DOst thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer.

I renounce them all.

Question.

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world to judge the quick and the dead?

And dost thou believe in the holy Ghost; the holy Catholick Church; the Communion of Saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

Answer.

All this I stedfastly believe.

Question.

WIlt thou be baptized in this faith?

Answer.

That is my desire.

Question.

WIlt thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Answer.

I will endeavour so to do, God being my helper.

¶ *Then shall the Priest say,*

OMerciful God, grant that the old Adam in *these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit, may live, and grow in *them*. *Amen.*

Grant

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee in our office and ministery, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who livest and governest all things, world without end. *Amen.*

ALmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and bloud, & gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the holy Ghost; Regard, we beseech thee, the supplications of this Congregation; sanctify this water to the mystical washing away of sin: and grant that the *persons* now to be baptized therein may receive the fulness of thy grace, and ever remain in the number of thy faithful & elect children, through Jesus Christ our Lord. *Amen.*

¶ Then shall the Priest take each person to be baptized by the right hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the name; and then shall dip him in the water, or pour water upon him, saying,

NI baptize thee In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then shall the Priest say,

WE receive this person into the Congregation of Christs flock, and ✝ do sign *him* with the sign of the cross, *in* token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto *his* life's end. Amen.

✝ Here the Priest shall make a cross upon the person's forehead.

¶ *Then*

¶ *Then shall the Priest say,*

Seeing now, dearly beloved brethren, that *these persons are* regenerate and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

Then shall be said the Lords Prayer, all kneeling,

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy holy Spirit to *these persons*, that being now born again, and made *heirs* of everlasting salvation through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. *Amen.*

¶ *Then all standing up, the Priest shall use this exhortation following; speaking to the Godfathers and Godmothers first.*

FOrasmuch as *these persons* have promised in your presence to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise and profession *they have* now made before this Congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in Gods holy word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ, and

and live godly, righteously, and soberly in th[illegible] sent world.

(¶ *And then, speaking to the new baptized [illegible] he shall proceed, and say,*)

AND as for you who have now by bapt[illegible] on Christ, it is your part and duty [illegible] ing made the children of God, and of the [illegible] by faith in Jesus Christ, to walk answerably to [illegible] Christian calling, and as becometh the children [illegible] light: remembring always that Baptism repre[illegible] unto us our profession; which is to follow the [illegible] ample of our Saviour Christ, and to be made [illegible] to him; that as he died, and rose again for us, [illegible] should we who are baptized, die from sin, and [illegible] again unto righteousness, continually mortify [illegible] our evil and corrupt affections, and daily proce[illegible] in all vertue and godliness of living.

¶ *It is expedient that every person thus baptized [illegible] be confirmed by the Bishop so soon after his Bap[illegible] conveniently may be; that so he may be admit[illegible] the holy Communion.*

¶ *If any persons not baptized in their infancy [illegible] brought to be baptized before they come to years [illegible] discretion to answer for themselves; it may [illegible] to use the Office for Publick Baptism of Infants [illegible] (in case of extreme danger) the Office for P[illegible] Baptism, onely changing the word* [Infant] [illegible] [Child *or* Person] *as occasion requireth.*

Catechisme, that is to say, An Instruc-
tion to be learned of every person,
before he be brought to be confirmed by
the Bishop.

Question.

What is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My Godfathers and Godmothers in my Baptism,
wherein I was made a member of Christ, the child
of God, and an inheritour of the kingdom of
heaven.

Question.

What did your Godfathers and Godmothers then
for you?

Answer.

They did promise and vow three things in my
name. First, that I should renounce the devil and
all his works, the pomps and vanity of this wick-
ed world, and all the sinful lusts of the flesh. Se-
condly, that I should believe all the Articles of the
Christian faith. And thirdly, that I should keep
Gods holy will and commandments, and walk in
the same all the days of my life.

Question.

Dost thou not think that thou art bound to be-
leeve, and to do, as they have promised for thee?

Answer.

Yes verily; and by Gods help so I will. And I
humbly thank our heavenly Father, that he hath
called me to this state of salvation, through Jesus
Christ our Saviour. And I pray unto God to give
me his grace, that I may continue in the same unto
my lives end.

Catechist.

Rehearse the Articles of thy Belief.

Answer.

I believe in God the Father Almighty, Maker
of heaven and earth:

And

And in Jesus Christ his onely Son [illegible] Who was conceived by the holy Ghost, [illegible] Virgin Mary, Suffered under Pontius [illegible] crucified, dead, and buried. He descended [illegible] The third day he rose again from the [illegible] ascended into heaven, And sitteth at the [illegible] of God the Father Almighty: From [illegible] shall come to judge the quick and the dead.

I believe in the holy Ghost, The holy [illegible] Church, The Communion of Saints, The [illegible] of sins, The resurrection of the body, And [illegible] everlasting. Amen.

Question.

What dost thou chiefly learn in these Ar[illegible] thy belief?

Answer.

First, I learn to believe in God the Fa[illegible] hath made me, and all the world.

Secondly, in God the Son, who hath re[illegible] me, and all mankind.

Thirdly, in God the holy Ghost, who [illegible] me, and all the elect people of God.

Question.

You said that your Godfathers and God[illegible] did promise for you, that you should kee[illegible] commandments. Tell me how many there [illegible]

Answer.

Ten.

Question.

Which be they?

Answer.

THe same which God spake in the [illegible] chapter of Exodus, saying, I am the Lo[illegible] God, who brought thee out of the land of [illegible] out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any [illegible] image, nor the likeness of any thing that [illegible] above, or in the earth beneath, or [illegible] water under the earth. Thou shalt not bow [illegible] them, nor worship them. For I the Lo[illegible] God am a jealous God, and visit the sins of [illegible] fathers upon the children, unto the third and [illegible] generation of them that hate me, and shew [illegible] unto thousands in them that love me, and keep [illegible] commandments.

III. Thou shalt not take the Name of the L[illegible] thy God in vain: for the Lord will not hold [illegible] guil[illegible]

[illegible] that taketh his Name in vain.

[illegible] Remember that thou keep holy the Sabbath-[illegible] six days shalt thou labour, and do all that [illegible] to do; but the seventh day is the Sab-[illegible] of the Lord thy God. In it thou shalt do no [illegible] work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy [illegible] and the stranger that is within thy gates. [illegible] six days the Lord made heaven and earth, [illegible] and all that in them is, and rested the se-[illegible] day; wherefore the Lord blessed the seventh [illegible] and hallowed it.

[illegible] Honour thy father and thy mother, that thy [illegible] may be long in the land which the Lord thy [illegible] giveth thee.

[illegible] Thou shalt do no murther.

[illegible] Thou shalt not commit adultery.

[illegible] Thou shalt not steal.

[illegible] Thou shalt not bear false witness against thy [illegible]bour.

[illegible] Thou shalt not covet thy neighbours house, [illegible] shalt not covet thy neighbours wife, nor his [illegible], nor his maid, nor his ox, nor his ass, nor [illegible] thing that is his.

Question.

What dost thou chiefly learn by these commandments?

Answer.

I learn two things: my duty towards God, and [illegible] duty towards my neighbour.

Question.

What is thy duty towards God?

Answer.

[illegible] duty towards God, is to believe in him, to [illegible] him, and to love him with all my heart, with [illegible] my mind, with all my soul, and with all my [illegible]th; to worship him, to give him thanks, to [illegible] my whole trust in him, to call upon him, to [illegible] his holy Name and his Word; and to serve [illegible] truly all the days of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

[illegible] duty towards my neighbour, is to love him [illegible] my self, and to do to all men, as I would they [illegible] do unto me. To love, honour, and succour [illegible] father and mother. To honour and obey the [illegible] and all that are put in authority under him. [illegible] submit my self to all my Governours, Teach-

ers, Spiritual Pastours and Masters. To [illegible] sest lowly and reverently to all my [illegible] hurt nobody by word or deed. To be true [illegible] to all my dealing. To hear no malice [illegible] in my heart. To keep my hands from pick[illegible] stealing, and my tongue from evil speaking, [illegible] and slandering. To keep my body in tem[illegible] soberness, and chastity. Not to covet nor [illegible] ther mens goods; but to learn and labour [illegible] get mine own living, and to do my duty [illegible] state of life, unto which it shall please God [illegible] me.

Catechist.

My good child, know this, that thou art [illegible] to do these things of thy self, nor to wait [illegible] commandments of God, and to serve him, [illegible] his special grace, which thou must learn at [illegible] to call for by diligent prayer. Let me hear [illegible] if thou canst say the Lords Prayer.

Answer.

OUr Father, which art in heaven; Ha[illegible] thy Name. Thy kingdom come. Thy [illegible] done in earth, As it is in heaven. Give us [illegible] our daily bread. And forgive us our trespa[illegible] we forgive them that trespass again us. And [illegible] us not into temptation; But deliver us fr[illegible] Amen.

Question.

What desirest thou of God in this Prayer?

Answer.

I desire my Lord God our heavenly Father, [illegible] is the giver of all goodness, to send his grace [illegible] me, and to all people, that we may worl[illegible] serve him, and obey him as we ought to [illegible] I pray unto God, that he will send us [illegible] he needful both for our souls and bodies; [illegible] he will be merciful unto us, and forgive us [illegible] and that it will please him to save and defe[illegible] all dangers ghostly and bodily; and that he [illegible] us from all sin and wickedness, and from our [illegible] enemy, and from everlasting death. And that [illegible] he will do of his mercy and goodness, throu[illegible] Lord Jesus Christ. And therefore I say, Am[illegible] be it.

Question.

HOw many Sacraments hath Christ ord[illegible] his Church?

A

Answer.

Two onely, as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Question.

What meanest thou by this word *Sacrament*?

Answer.

I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts are there in a Sacrament?

Answer.

Two: the outward visible sign, and the inward spiritual grace.

Question.

What is the outward visible sign, or form in Baptism?

Answer.

Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the holy Ghost.*

Question.

What is the inward and spiritual grace?

Answer.

A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

Question.

Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer.

Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answer.

For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question.

What is the outward part or sign of the Lords Supper?

Answer.

Bread and wine, which the Lord hath commanded to be received.

Question.

What is the inward part or thing signified?

Answer.

The body and bloud of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

Question.

What are the benefits whereof we are partaken thereby?

Answer.

The strenghthening and refreshing of our souls by the body and bloud of Christ, as our bodies are by the bread and wine.

Question.

What is required of them who come to the Lords Supper?

Answer.

To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Curate of every Parish shall diligently, upon Sundays and Holy-days, after the second Lesson of Evening Prayer, openly in the Church, instruct and examine so many children of his Parish sent to him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters and Dames shall cause their children, servants and prentices (which have not learned their Catechism) to go to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as children are come to a competent age, and can say in their Mother tongue the Creed, the Lords Prayer, and the Ten Commandments; and also can answer to the other questions of this short Catechism, they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a witness of their Confirmation.*

And whensoever the Bishop shall give knowledge for children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And if the Bishop approve of them, he shall confirm them in manner following.

The Order of Confirmation, or Laying on of hands upon those that are baptized, and come to years of discretion.

Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this preface following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receive it, the Church hath thought good to order, that none hereafter shall be confirmed, but such as can say the Creed, the Lords Prayer, and the Ten Commandments; and can also answer to such other questions, as in the short Catechism are contained. Which Order is very convenient to be observed, to the end, that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves with their own mouth and consent openly before the Church ratifie and confirm the same; and also promise, that by the grace of God they will everyone endeavour themselves faithfully to observe such things as they by their own confession have assured unto.

¶ *Then shall the Bishop say,*

DO ye here in the presence of God and of this Congregation renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own

two persons, and acknowledging your selves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you?

¶ *And every one shall audibly answer,*

I do.

The Bishop.

OUr help is in the name of the Lord,

Answer.

Who hath made heaven and earth.

Bishop.

Blessed be the name of the Lord,

Answer.

Henceforth world without end.

Bishop.

Lord hear our prayers.

Answer.

And let our cry come unto thee.

Bishop.

Let us pray.

ALmighty and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them to come kneeling before the bishop, he shall lay his hand upon the head of every one severally, saying,*

DEfend, O Lord, this thy child [or *this thy servant*] with thy heavenly grace, that he may continue thine for ever: and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer.

And with thy Spirit.

And (as occasion shall serve) the Bishop shall say,

Let us pray.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ *And this Collect.*

ALmighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom (after the example of thy holy Apostles) we have now laid our hands, to certifie them (by this sign) of the favour and gracious will which thou towards them. Let thy Fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Then the Bishop shall bless them, saying thus,

THe blessing of God Almighty, the Father, the Son, and the holy Ghost, be upon you, and remain with you for ever. *Amen.*

And there shall none be admitted to the holy communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The Form of Solemnization of MATRIMONY.

¶ *First, the Banns of all that are to be married together must be published in the Church three several Sundays or Holidays, in the time of Divine Service, immediately before the Sentences for the Offertory, by the Curate saying after the accustomed manner,*

I Publish the Banns of Marriage between *N.* and *N.* of ——— If any of you know cause or impediment, why these two persons should not be joyned together in holy Matrimony, ye are to declare it: This is the First [*Second*, or *third*] time of asking.

¶ *And if the persons that are to be married, dwell in several Parishes, the Banns must be asked in both Parishes, and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.*

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: And there standing together, the man on the right hand, and the woman on the left, the Priest shall say,*

DEarly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to joyn together this man and this woman in holy Matrimony, which is an honorable estate, instituted of God in the time of mans innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul, to be honorable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnal

and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication, that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christs body.

Thirdly, it was ordained for the mutual society, help and comfort that the one ought to have of the other, both in prosperity and adversity: into which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

And also speaking to the persons that shall be married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joyned together in matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their matrimony lawful.

If which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in Matrimony by Gods law, or the laws of this Realm, and will be bound, and sufficient sureties with him, to the parties, or else put in a caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: Then the solemnization must be deferred until such time as the truth be tried.

If no impediment be alledged, then shall the Curate say unto the man,

WIlt thou have this woman to thy wedded wife, to live together after Gods ordinance

of the holy estate of Matrimony? Wilt thou love, comfort, her, honour and keep her in sickness and in health? and forsaking all others, keep thee onely unto her, so long as ye both shall live?

¶ *The man shall answer,*

I will.

¶ *Then shall the Priest say unto the woman,*

N. WIlt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimony? Wilt thou obey him, serve him, love, honour and keep him in sickness and in health, and forsaking all other, keep thee onely unto him, so long as ye both shall live?

¶ *The woman shall answer,*

I will.

¶ *Then shall the Minister say,*

Who giveth this woman to be married to this man?

¶ *Then shall they give their troth to each other in this manner.*

¶ *The Minister receiving the woman at her father or friends hands, shall cause the man with his right hand to take the woman by her right hand, and say after him as followeth.*

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to Gods holy ordinance; and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman with her right hand taking the man by his right hand, shall likewise say after the Minister:*

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to Gods holy ordinance; and thereto I give thee my troth.

¶ *Then*

Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Priest, shall say,

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

Then the man leaving the ring upon the fourth finger of the woman's left hand, they shall both kneel down, and the Minister shall say,

Let us pray.

O Eternal God, Creatour and Preserver of all mankind, giver of all spiritual grace, the author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

Then shall the Priest join their right hands together, and say,

Those whom God hath joyned together, let no man put asunder.

Then shall the Minister speak unto the people.

FOrasmuch as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joyning of hands; I pronounce that they be man and wife together, In the Name of the

the Father, and of the Son, and of the holy Ghost.

¶ *And the Minister shall add this Blessing.*

GOd the Father, God the Son, God the holy Ghost bless, preserve and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

¶ *Then the Minister or Clerks going to the Lord's Table, shall say or sing this Psalm following.*

Beati omnes. Psal. cxxviii.

BLessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thy house.

Thy children like the olive-branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm.*

Deus misereatur. Psal. lxvii.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *The Psalm ended, and the men and the women kneeling before the Lords Table, the Priest standing at the Table, and turning his face towards them, shall say,*

Lord, have mercy upon us.

Answer.

Christ, have mercy upon us.

Minister.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister.

O Lord, save thy servant, and thy handmaid;

Answer.

Who put their trust in thee.

Minister.

O Lord, send them help from thy holy place.

Answer.

And evermore defend them.

Minister.

Be unto them a towre of strength,

Answer.

From the face of their enemy.

Minister.

O Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed

of

of eternal life in their hearts, that whatsoever is holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah their great comfort; so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen.*

¶ *This Prayer next following shall be omitted when the woman is past child-bearing.*

O Merciful Lord and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and vertuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity between Christ and his Church: Look mercifully upon these thy servants, that this married man may love his wife according to thy word, (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh) and also that this woman may be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

¶ *The*

¶ *Then shall the Priest say,*

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and joyn them together in marriage; Pour upon you the riches of his grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.

ALL ye that are married, or that intend to take the holy estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Saint Paul in his epistle to the Ephesians, the 5. chapter, doth give this commandment to all married men, Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctifie and cleanse it with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself. Eph. 5. 25.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that are married, Husbands, love your wives, and be not bitter against them. *Col.* 3. 19.

Hear also what Saint Peter the Apostle of Christ, who was himself a married man, saith unto them that are married, Ye husbands, dwell with your wives according to knowledge, giving honour unto

the

the wife as unto the weaker vessel, and as being together of the grace of life; that your prayers be not hindred. 1. S. Pet. 3. 7.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise ye wives, must learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed epistle to the Ephesians, teacheth you thus: Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith: Let the wife see that she reverence her husband. Eph. 5. 22.

And in his epistle to the Colossians, Saint Paul giveth you this short lesson, Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Col. 3. 18.

Saint Peter also doth instruct you very well, saying, Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement. 1 S. Pet. 3. 1.

¶ *It is convenient that the new married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their marriage.*

The

Order for the Visitation of the Sick.

When any person is sick, notice shall be given thereof to the Minister of the Parish; who coming into the sick man's house, shall say,

Peace be to this house, and to all that dwell in it.

Then he cometh into the sick man's presence, he shall say kneeling down,

Remember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer.

Spare us, good Lord.

Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister.

O Lord, save thy servant;

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place.

Answer.

And evermore mightily defend him.

Minister.

Let the enemy have no advantage of him;

Answer.

Nor the wicked approch to hurt him.

Minister.

Answer.

From the face of his enemy.

Minister.

O Lord, hear our prayers.

Answer.

And let our cry come unto thee.

Minister.

O Lord, look down from heaven, behold and relieve this thy servant. Look upon him with the eyes of thy mercy; give him comfort, sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety, through Jesus Christ our Lord. Amen.

HEar us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant, who is grieved with sickness. We fly, we beseech thee, to thy Fatherly goodness for him; that the sense of his weakness may add strength to his faith, and seriousness to his repentance. That if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory; or else give him grace so to take thy visitation, that finishing this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

Then shall the Minister exhort the Sick person in this form, or otherwise.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is God's visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto

him humble thanks for his Fatherly visitation; ... your self wholly unto his will, it shall ... to your profit, and help you forward in the ... way that leadeth unto everlasting life.

If the person visited be very sick, then the Curate may ... his exhortation in this place, or else pulsered.

Take therefore in good part the chastisement of ... Lord, Eor (as Saint Paul saith in the ... Chapter to the Hebrews) whom the Lord ... chasteneth, and scourgeth every son whom ... receiveth. If ye endure chastening, God deal... you as with sons; for what son is he whom ... Father chasteneth not? But if ye be without ... chastisement, whereof all are partakers, then are ... bastards, and not sons. Furthermore, we have ... fathers of our flesh, which corrected us, and ... gave them reverence: shall we not much ra... be in subjection unto the Father of Spirits, ... live? For they verily for a few days chastened ... after their own pleasure, but he for our profit, ... we might be partakers of his holiness. These ... good brother, are written in holy Scri... for our comfort and instruction, that we ... should patiently, and with thanksgiving bear our ... heavenly Fathers correction, whatsoever by any ... manner of adversity it shall please his gracious ... goodness to visit us. And there should be no grea... comfort to Christian persons, then to be made ... unto Christ, by suffering patiently adversities, ... troubles and sicknesses. For he himself went not ... to joy, but first he suffered pain; he entred ... into his glory before he was crucified. So ... our way to eternal joy, is to suffer here with ... Christ; and our door to enter into eternal life, ... is gladly to die with Christ; that we may rise a... from death, and dwell with him in everla... sting life. Now therefore taking your sickness, ... which is thus profitable for you, patiently, I ex... hort you in the Name of God, to remember the ... profession which you made unto God in your ba... prism. And forasmuch as after this life there is an ... account to be given unto the righteous Judge, by ... whom all must be judged without respect of per... sons; I require you to examine your self and ... your estate, both toward God and man; so that ac... cusing and condemning your self for your own ... faults, you may find mercy at our heavenly Fa-

thers

them hand for Christs sake, and not be [illegible] condemned in that fearful judgment. [illegible] I shall rehearse to you the Articles of our [illegible] that you may know whether you do believe [illegible] Christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of Faith, saying thus,*

DOst thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his onely begotten [illegible] Lord? and that he was conceived by the [illegible] Ghost, born of the Virgin Mary; that he [illegible] under Pontius Pilate, was crucified, dead [illegible] buried; that he went down into hell, and [illegible] did rise again the third day; that he ascended [illegible] heaven, and sitteth at the right hand of God [illegible] Father Almighty, and from thence shall come [illegible] gain at the end of the world to judge the [illegible] and the dead?

And dost thou believe in the holy Ghost, the [illegible] Catholick Church, the Communion of [illegible] the remission of sins, the resurrection of the [illegible] and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he [illegible] him truly of his sins, and be in charity with all [illegible] world; exhorting him to forgive from the [illegible] of his heart, all persons that have offended him, [illegible] if he hath offended any other, to ask them [illegible] ness; and where he hath done injury or wrong [illegible] man, that he make amends to the uttermost of [illegible] power, and if he hath not before disposed of [illegible] goods, let him then be admonished to make his [illegible] and to declare his debts what he oweth, and [illegible] is owing unto him, for the better discharging of [illegible] conscience, and the quietness of his executors. [illegible] men should often be put in remembrance to take [illegible] der for the setting of their temporal estates, [illegible] they are in health.*

¶ *These words before rehearsed, may be said before [illegible] begin his prayer, as he shall see cause.*

¶ The

Minister should not omit earnestly to move such
sick as are of ability, to be liberal to the poor.

And the sick person be moved to make a particular confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his Authority committed to me, I absolve thee from all thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then the Priest shall say the Collect following.

Let us pray.

Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem unto thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins; but strengthen him with thy blessed Spirit; and when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say this Psalm.*

In te, Domine, speravi. Psal. 71.

In thee, O Lord, have I put my trust, let me never be put to confusion; but rid me and deli-

ver

yet me in thy righteousness; incline thine ear
me, and save me.

Be thou my strong hold, whereunto I may
refort: thou hast promised to help me, for
my house of defence, and my castle.

Deliver me, O my God, out of the hand
ungodly: out of the hand of the unrighteo
cruel man.

For thou, O Lord God, art the thing that
for: thou art my hope even from my youth.

Through thee have I been holden up ev
I was born thou art he that took me
mother's womb: my praise shall alway be

I am become as it were a monster unto
but my sure trust is in thee.

O let my mouth be filled with thy
that I may sing of thy glory and honour
long.

Cast me not away in the time of age: forsa
me when my strength faileth me.

For mine enemies speak against me, and
that lay wait for my soul, take their coun
gether, saying: God hath forsaken him, per
him and take him; for there is none to d
him.

Go not far from me, O God: my God, haste
to help me.

Let them be confounded and perish, that
gainst my soul: let them be covered with
and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and
praise thee more and more.

My mouth shall daily speak of thy righteous
and salvation: for I know no end thereof.

I will go forth in the strength of the Lord
and will make mention of thy righteousness
dy.

Thou, O God, hast taught me from my y
until now: therefore will I tell of thy wo
works.

Forsake me not, O God, in mine old age, w
gray-headed: until I have shewed thy strength
this generation, and thy power to all them that
yet for to come.

Thy righteousness, O God, is very high, and
things are they that thou hast done: O God,
is like unto thee?

Glory be to the Father, and to the Son: and
the Holy Ghost;

...is the beginning, is now, and ever shall ...world without end. Amen.

¶ *Adding this.*

...ring of the world, who by thy cross and ...precious blood, hast redeemed us, save us and ...us humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

...Almighty Lord, who is a most strong tower ...them § put their trust in him, to whom all ...in heaven, in earth, and under the earth do ...obey, be now and evermore thy defence, and ...thou know and feel, that there is none other ...under heaven given to man, in whom, and ...whom thou mayest receive health and sal...but only the Name of our Lord Jesus Christ.

¶ *And after that shall say,*

...our Gods gracious mercy and protection ...remain there. The Lord bless thee, and keep ...The Lord make his face to shine upon thee, ...be gracious unto thee. The Lord lift up his ...countenance upon thee, and give thee peace, both ...now and evermore. *Amen.*

A Prayer for a sick Child.

O Almighty God, and merciful Father, to whom alone belong the issues of life and death: Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness. Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save him for thy mercy's sake. That if it shall be thy pleasure to prolong his days here on earth, he may live to be an instrument of thy glory, by serving thee truly, and doing good in his generation; or else receive him into those heavenly habitations where the souls of them that sleep in the Lord enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son Jesus Christ, who lived and reigneth ...

thee and the holy Ghost, ever one God, [illegible] our end. *Amen.*

A prayer for a sick person, when there appeared [illegible] hope of recovery.

O Father of mercies, and God of [illegible] our onely help in time of need; We [illegible] to thee for succour in behalf of this thy servant [illegible] lying under thy hand in great weakness [illegible] Look graciously upon *him*, O Lord; [illegible] more the outward man decayeth, strengthen [illegible] we beseech thee, so much the more continually [illegible] thy grace and holy Spirit in the inner man [illegible] *him* unfeigned repentance for all the errors [illegible] life past, and stedfast faith in thy Son Jesus [illegible] *his* sins may be done away by thy mercy, [illegible] pardon sealed in heaven before *he* go [illegible] be no more seen. We know, O Lord, [illegible] is no word impossible with thee; and that [illegible] wilt, thou canst even yet raise *him* up, and [illegible] a longer continuance amongst us. Yet forasmuch [illegible] in all appearance the time of *his* dissolution [illegible] near, so fit and prepare *him*, we beseech thee, [illegible] the hour of death, that after *his* departure [illegible] in peace and in thy favour, *his* soul may be [illegible] into thine everlasting Kingdom, through the [illegible] and mediation of Jesus Christ thine onely [illegible] Lord and Saviour. *Amen.*

§ *A commendatory prayer for a sick person [illegible] point of departure.*

O Almighty God, with whom do live the spirits [illegible] just men made perfect, after they are [illegible] ed from their earthly prisons; We humbly [illegible] mend the soul of this thy servant, our [illegible] ther, into thy hands, as into the hands of [illegible] ful Creatour, and most merciful Saviour; [illegible] humbly beseeching thee, that it may be precious [illegible] thy sight. Wash it, we pray thee, in the blood [illegible] that immaculate Lamb that was slain to take [illegible] the sins of the world; that whatsoever [illegible] it may have contracted in the midst of this [illegible] and naughty world, through the lusts [illegible] the wiles of Satan, being purged [illegible] may, it may be presented pure and without [illegible] before thee. And teach us who survive, in [illegible] like daily spectacles of mortality, to [illegible]

and uncertain our own condition is, and to co
our days, that we may seriously apply our
to that holy and heavenly wisdom, whilst
we here, which may in the end bring us to life
lasting, through the merits of Jesus Christ thine
Son our Lord. *Amen.*

A prayer for persons troubled in mind or in conscience.

Blessed Lord, the Father of mercies, and the
God of all comforts, we beseech thee look
in pity and compassion upon this thy afflict-
servant. Thou writest bitter things against *him*,
makest *him* to possess *his* former iniquities; thy
lieth hard upon *him*, and *his* soul is full of
But, O merciful God, who hast written
holy word for our learning, that we through
and comfort of thy holy Scriptures might
hope; give *him* a right understanding of *him-*
of thy threats and promises, that *he* may
cast away *his* confidence in thee; nor place
where but in thee. Give *him* strength against
temptations, and heal all *his* distempers.
not the bruised reed, nor quench the smoking
But not up thy tender mercies in displeasure;
make *him* to hear of joy and gladness, that the
which thou hast broken may rejoyce. Deli-
from fear of the enemy, and lift up the
of thy countenance upon *him*, and give *him*
through the merits and mediation of Jesus
Christ our Lord. *Amen.*

The Communion of the Sick.

Forasmuch as all mortal men be subject to many sud-
dain perils, diseases and sicknesses, and ever uncertain
what time they shall depart out of this life; therefore
to the intent they may be always in a readiness
to die, whensoever it shall please Almighty God
to call them, the Curates shall diligently from
time to time (but especially in the time of pestilence
or other infectious sickness) exhort their People
to the often receiving of the holy Communion
of the body and blood of our Saviour Christ, when it
shall be publickly administred in the Church; that

doing, they may in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him, (which shall be three, or two at the least) and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall then celebrate the holy Communion, beginning with the Collect, Epistle and Gospel here following.

The Collect.

ALmighty everliving God, Maker of mankind, who doth correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth. *Heb.* 12. 5.

The Gospel.

VErily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *S. Joh.* 5. 24.

¶ *After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words:* [Ye that do truly, &c.]

¶ *At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.*

¶ *And*

If a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's body and blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [In thee, O Lord, have I put my trust] and go straight to the Communion.

In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The ORDER For the Burial of the DEAD.

Here is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

The Priests and Clerks meeting the corps at the entrance of the Church-yard, and going before it, either into the Church, or towards the grave, shall say or sing,

I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. S. Joh. 11, 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for my self, and mine eyes shall behold, and not another. *Job.* 19. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. 2 *Tim.* 6. 7. *Job* 1. 21.

¶ *After they are come into the Church, shall be said one or both of these Psalms following.*

Dixi, Custodiam. Psal. 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope: truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider

der my calling: hold not thy peace at my
.
for I am a stranger with thee: and a sojourner
all my fathers were.
O spare me a little, that I may recover my strength:
fore I go hence, and be no more seen.
Glory be to the Father, and to the Son: and to
the holy Ghost;
As it was in the beginning, is now, and ever shall
be: world without end. Amen.

Domine, refugium. Psal. 90.

LORD, thou hast been our refuge: from one ge-
neration to another.
Before the mountains were brought forth, or ever
the earth and the world were made: thou art God
from everlasting, and world without end.
Thou turnest man to destruction: again thou say-
est, Come again, ye children of men.
For a thousand years in thy sight are but as
yesterday: seeing that is past as a watch in the night.
As soon as thou scatterest them, they are even as a
sleep: and fade away (suddenly) like the grass.
In the morning it is green, and groweth up:
but in the evening it is cut down, dried up, and
withered.
For we consume away in thy displeasure: and are
afraid at thy wrathful indignation.
Thou hast set our misdeeds before thee: and our
secret sins in the light of thy countenance.
For when thou art angry, all our days are gone:
we bring our years to an end, as it were a tale that
is told.
The days of our age are threescore years and ten,
and though men be so strong that they come to four-
score years: yet is their strength then but labour and
sorrow; so soon passeth it away, and we are gone.
But who regardeth the power of thy wrath: for
even thereafter as a man feareth, so is thy displea-
sure.
So teach us to number our days: that we may ap-
ply our hearts unto wisdom.
Turn thee again, O Lord, at the last: and be
gracious unto thy servants.
O satisfie us with thy mercy, and that soon: so
shall we rejoyce and be glad all the days of our life.
Comfort us again, now after the time that thou
hast plagued us: and for the years wherein we have
suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then shall follow the Lesson taken out of the fifteenth chapter of the former Epistle of S. Paul to the Corinthians: 1 Cor. 15. 20.*

NOw is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoycing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived, evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.

God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning Spirit. Howbeit, that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, & this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks to be to God which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *When they come to the grave, while the earth is ready to be laid into the grave, the Priest and the Clerks shall sing,*

MAn that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

¶ *Then while the earth shall be cast upon the body by some standing by, the Priest shall say,*

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ *Then shall be said, or sung,*

I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord; even so saith the Spirit; for they rest from their labours. *Rev.* 14, 13.

¶ *Then the Priest shall say,*

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our

daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

Almighty God, with whom do live the spirits of those that depart hence in the Lord, and with whom the souls of the faithful after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin, unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our *brother* doth, and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediatour and Redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore. *Amen.*

The Thanksgiving of women after Childbirth, commonly called, The Churching of women.

¶ *The woman at the usual time after her delivery, shall come into the Church decently apparelled, and then shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,*

FOrasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of childbirth, you shall therefore give hearty thanks unto God, and say,

(¶ *Then shall the Priest say this Psalm*)

Dilexi, quoniam. Psal. 116.

I Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will

I will receive the cup of salvation: and call upon the Name of the Lord.
I will pay my vows now in the presence of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.
Glory be to the Father, and to the Son: and to the holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Or this Psalm.*

Nisi Dominus. Psal. 127.

EXcept the Lord build the house: their labour is but lost that build it.
Except the Lord keep the city: the watchman waketh but in vain.
It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.
Lo, children, and the fruit of the womb: are his heritage and gift that cometh of the Lord.
Like as the arrows in the hand of the giant: even so are the young children.
Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.
Glory be to the Father, and to the Son: and to the holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Then the Priest shall say,*

Let us pray.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUr Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, And the power, And the glory, for ever and ever. Amen.

Minister.

O Lord, save this woman thy servant;

Answer.

Who putteth her trust in thee.

Minister.

Be thou to her a strong tower;

Answer.

From the face of her enemy.

Minister.

Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of child-birth; Grant, we beseech thee, most merciful Father, that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

If the woman that cometh to give her thanks, and offer accustomed offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

Commination, or denouncing of Gods anger and judgments against sinners, with certain Prayers to be used on the first day of Lent, and at other times, as the Ordinary shall appoint.

After Morning Prayer, the Litany ended, according to the accustomed manner, the Priest shall in the Reading Pew, or Pulpit, say,

BRethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others admonished by their example, might be the more afraid to offend.

Instead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good that at this time (in the presence of you all) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*: To the intent that being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days; fleeing from such vices for which ye affirm with your own mouths the curse of God to be due.

CUrsed is the man that maketh any carved or molten image, to worship it. *Deut.* 27. 15.

¶ *And the People shall answer, and say,*

Amen.

Minister.

Cursed is he that curseth his father and mother. *ver.* 16.

Answer.

Amen.

Minister.

Minister.

Cursed is he that removeth his neighbours land-mark. *ver.* 17.

Answer.

Amen.

Minister.

Cursed is he that maketh the blind to go out of his way. *ver.* 18.

Answer.

Amen.

Minister.

Cursed is he that perverteth the judgment of the stranger, the fatherless and widow. *ver.* 19.

Answer.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly. *ver.* 24.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife. *Lev.* 20. 10.

Answer.

Amen.

Minister.

Cursed is he that taketh reward to slay the innocent. *Deut.* 27. 25.

Answer.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer.* 17. 5.

Answer.

Amen.

Minister.

Cursed are the unmerciful, fornicatours, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. S. *Matth.* 25. 41. 1 *Cor.* 6. 9, 10.

Answer.

Amen.

Minister.

NOw seeing that all they are accursed (as the Prophet David beareth witness) who do erre and go astray from the commandments of God, let us (remembring the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto

our Lord God with all contrition and meek-
of heart, bewailing and lamenting our sinful
knowledging and confessing our offences, and
ing to bring forth worthy fruits of Penance.
now is the ax put unto the root of the trees, so
every tree that bringeth not forth good fruit, is
down, and cast into the fire. It is a fearful
to fall into the hands of the living God: He
pour down rain upon the sinners, snares, fire
brimstone, storm and tempest; this shall be their
tion to drink. For lo, the Lord is come out of his
e to visit the wickedness of such as dwell upon
earth. But who may abide the day of his coming?
n shall be able to endure when he appeareth?
fan is in his hand, and he will purge his floor,
gather his wheat into the barn, but he will burn
chaff with unquenchable fire. The day of the
rd cometh as a thief in the night: and when men
all say, Peace, and all things are safe, then shall
dden destruction come upon them, as sorrow com-
th upon a woman travailing with child, and they
all not escape. Then shall appear the wrath of
God in the day of vengeance, which obstinate sin-
ers, through the stubbornness of their heart, have
heaped unto themselves, which despised the good-
ess, patience and long-sufferance of God, when
e called them continually to repentance. Then shall
they call upon me (saith the Lord) but I will not
hear; they shall seek me early, but they shall not
find me; and that because they hated knowledge, & did
received not the fear of the Lord, but abhorred my
counsel, and despised my correction. Then shall it
be too late to knock when the door shall be shut;
and too late to cry for mercy when it is the time of
justice. O terrible voice of most just judgment which
shall be pronounced upon them, when it shall be
said unto them, Go ye cursed into the fire everlast-
ing, which is prepared for the devil and his angels.
Therefore brethren, take we heed betime, while the
day of salvation lasteth; for the night cometh when
none can work: but let us, while we have the light,
believe in the light, and walk as children of the
light, that we be not cast into utter darkness, where
is weeping and gnashing of teeth. Let us not abuse
the goodness of God, who calleth us mercifully to
amendment, and of his endless pity promiseth us
forgiveness of that which is past, if with a perfect &
true heart we return unto him. For though our sins
be as red as scarlet, they shall be made white as snow;
and

and though they be like purple, yet they shall
made white as wooll. Turn ye from the
all your wickedness, and your sin shall not
destruction. Cast away from you all your
ness that ye have done, make you new hearts
a new spirit: Wherefore will ye die, O ye
Israel, seeing that I have no pleasure in the
him that dieth, saith the Lord God? Turn
and ye shall live. Although we have sinned
we an advocate with the Father, Jesus Christ
righteous, and he is the propitiation for
For he was wounded for our offences, and
our wickedness. Let us therefore return unto
who is the merciful receiver of all true penit
ners, assuring our selves that he is ready to
and most willing to pardon us, if we come
with faithful repentance; if we will submit our
unto him, and from henceforth walk in his ways
we will take his easie yoke, and light burden
us, to follow him in lowliness, patience, and
and be ordered by the governance of his holy
seeking always his glory, and serving him daily
vocation with thanksgiving. This if we do, God
will deliver us from the curse of the law, and
the extreme malediction which shall light
them that shall be set on the left hand; and he will
us on his right hand, and give us the gracious
diction of his Father, commanding us to take
tion of his glorious kingdom: unto which he vouch
safe to bring us all, for his infinite mercy. Amen.

¶. *Then shall they all kneel upon their knees, and the Priest and Clarks kneeling (in the place where they accustomed to say the Litany) shall say the Psalm,*

Miserere mei, Deus. Psal. 51.

HAve mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and

shalt

make me to understand wisdom secretly.
Thou shalt purge me with hyssop, and I shall be
: thou shalt wash me, and I shall be whiter
snow.
Thou shalt make me hear of joy and gladness;
the bones which thou hast broken may rejoyce.
Turn thy face from my sins: and put out all my
wickedness.
Make me a clean heart, O God: and renew a
right spirit within me.
Cast me not away from thy presence: and take
not thy holy Spirit from me.
O give me the comfort of thy help again: and
stablish me with thy free Spirit.
Then shall I teach thy ways unto the wicked:
and sinners shall be converted unto thee.
Deliver me from blood-guiltiness, O God, thou
that art the God of my health: and my tongue shall
sing of thy righteousness.
Thou shalt open my lips, O Lord: and my mouth
shall shew thy praise.
For thou desirest no sacrifice, else would I give
it thee: but thou delightest not in burnt-offerings.
The sacrifice of God is a troubled spirit: a broken
and contrite heart, O God, shalt thou not despise.
O be favourable and gracious unto Sion: build
thou the walls of Jerusalem.
Then shalt thou be pleased with the sacrifice of
righteousness, with the burnt-offerings, and obla-
tions: then shall they offer young bullocks upon
thine altar.
Glory be to the Father, and to the Son: and to
the holy Ghost;

Answer.

As it was in the beginning, is now, and ever shall
be: world without end. Amen.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUr Father, which art in heaven; Hallowed be
thy Name. Thy kingdom come. Thy will be
done in earth, As it is in heaven. Give us this day
our daily bread. And forgive us our trespasses, As
we forgive them that trespass against us. And lead
us not into temptation; But deliver us from evil.
Amen.

Minister.

Minister.

O Lord, save thy servants;

Answer.

That put their trust in thee.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Help us, O God our Saviour.

Answer.

And for the glory of thy Name deliver us; be merciful to us sinners, for thy Names sake.

Minister.

O Lord, hear our prayer.

Answer.

And let our cry come unto thee.

Minister.

Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who would'st not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee onely it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TUrn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and

[illegible] praying. For thou art a merciful God, Full of [illegible]ion, Long-suffering, and of great pity. Thou [illegible]est when we deserve punishment, And in thy [illegible]th thinkest upon mercy. Spare thy people, good [illegible]d, spare them, And let not thine heritage be [illegible]ught to confusion. Hear us, O Lord, for thy [illegible]rcy is great, And after the multitude of thy [illegible]rcies look upon us, Through the merits and [illegible]diation of thy blessed Son Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

The Lord bless us, and keep us; the Lord lift [illegible] the light of his countenance upon us, and give us [illegible]ace now and for evermore. *Amen.*

William Hurst

William Hurst was THE Borned August

THE

Psalter or Psalms

OF

DAVID,

After the translation of
The Great BIBLE.

Pointed as they are to be Sung or Said in
CHURCHES.

Morning Prayer. The first day.

Beatus vir qui non abiit. Psal. j.

BLessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doeth, it shall prosper.

5 As for the ungodly it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes? Psal. ij.

WHy do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The

The kings of the earth stand up, and the rulers
are met together: against the Lord, and against
his anointed.

Let us break their bonds asunder: and cast
away their cords from us.

He that dwelleth in heaven, shall laugh them
to scorn: the Lord shall have them in derision.

Then shall he speak unto them in his wrath:
and vex them in his sore displeasure.

Yet have I set my king: upon my holy hill of
Sion.

I will preach the law, whereof the Lord hath
said unto me: Thou art my Son, this day have I
begotten thee.

Desire of me, and I shall give thee the heathen
for thine inheritance: and the utmost parts of the
earth for thy possession.

Thou shalt bruise them with a rod of iron:
and break them in pieces like a potters vessel.

Be wise now therefore, O ye kings: be learned,
ye that are judges of the earth.

Serve the Lord in fear: and rejoyce unto him
with reverence.

Kiss the Son, lest he be angry, and so ye
perish from the right way: if his wrath be kindled
(yea but a little) blessed are all they that put their
trust in him.

Domine, quid multiplicati? Psal. iii.

Lord, how are they increased that trouble me:
many are they that rise against me.

Many one there be that say of my soul: There
is no help for him in his God.

But thou, O Lord, art my defender: thou art
my worship, and the lifter up of my head.

I did call upon the Lord with my voice: and
he heard me out of his holy hill.

I laid me down and slept, and rose up again:
for the Lord sustained me.

I will not be afraid for ten thousands of the
people: that have set themselves against me round
about.

Up Lord, and help me, O my God: for thou
smitest all mine enemies upon the cheek-bone: thou
hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord: and thy
blessing is upon thy people.

Cum

Cum invocarem. Psal. iv.

HEar me when I call, O God of my righteousness: thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen unto himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladness in my heart: since the time that their corn and wine and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou, Lord, onely that makest me dwell in safety.

Verba mea auribus. Psal. v.

PONder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God: for unto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing: the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies: make thy way plain before my face.

there is no faithfulness in his mouth: their inward parts are very wickedness.

Their throat is an open sepulchre: they flatter with their tongue.

Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against thee.

And let all them that put their trust in thee, rejoice: they shall ever be giving of thanks, because thou defendest them; they that love thy Name, shall be joyful in thee.

For thou, Lord, wilt give thy blessing unto the righteous: and with thy favourable kindness wilt thou defend him as with a shield.

Evening Prayer.

Domine, ne. P[sal. vj].

O Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

My soul also is sore troubled: but Lord, how long wilt thou punish me?

Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

For in death no man remembreth thee: and who will give thee thanks in the pit?

I am weary of my groaning, every night wash I my bed: and water my couch with my tears.

My beauty is gone for very trouble: and worn away because of all mine enemies.

Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord will receive my prayer.

All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Domine, Deus meus P[sal. vij].

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me:

Lest he devour my soul like a lion, and tear it in

in pieces: while there is none to help.

3 O Lord my God, if I have done [illegible] thing; or if there be any wickedness in my [illegible]

4 If I have rewarded evil unto him [illegible] friendly with me; yea, I have delivered [illegible] without any cause is mine enemy;

5 Then let mine enemy persecute my [illegible] take me: yea, let him tread my life down [illegible] earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift [illegible] self, because of the indignation of mine [illegible] arise up for me in the judgment that thou [illegible] manded.

7 And so shall the congregation of the [illegible] come about thee: for their sakes therefore [illegible] thy self again.

8 The Lord shall judge the people; give [illegible] tence with me, O Lord: according to my [illegible] ness, and according to the innocency that is [illegible]

9 O let the wickedness of the ungodly come [illegible] end: but guide thou the just.

10 For the righteous God: trieth the very [illegible] and reins.

11 My help cometh of God: who preserve[illegible] that are true of heart.

12 God is a righteous judge, strong and [illegible] and God is provoked every day.

13 If a man will not turn, he will [illegible] sword: he hath bent his bow, and made [illegible] dy.

14 He hath prepared for him the instrument [illegible] death: he ordaineth his arrows against the [illegible] tours.

15 Behold, he travaileth with mischief: [illegible] conceived sorrow, and brought forth ungodli[illegible]

16 He hath graven and digged up a pit: [illegible] fallen himself into the destruction that he [illegible] other.

17 For his travail shall come upon his own [illegible] and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, acco[illegible] his righteousness: and I will praise the Name [illegible] Lord most High.

Domine, Dominus noster. Psal. viii.

O Lord our Governour, how excellent [illegible] Name in all the world; thou that hast [illegible] glory above the heavens!

of the mouth of very babes and sucklings
hou ordained strength, because of thine ene-
: that thou mightest still the enemy and the

I will consider thy heavens, even the works
y fingers: the moon and the stars which thou
ordained.

What is man, that thou art mindful of him:
the son of man, that thou visitest him?

Thou madest him lower then the angels: to
him with glory and worship.

Thou makest him to have dominion of the
of thy hands: and thou hast put all things in
der under his feet;

All sheep and oxen: yea, and the beasts of the

The fowls of the air, and the fishes of the sea:
whatsoever walketh through the paths of the

O Lord our Governour: how excellent is thy
e in all the world!

Morning Prayer.

Confitebor tibi. Psal. ix.

will give thanks unto thee, O Lord, with my
hole heart: I will speak of all thy marvellous

I will be glad and rejoyce in thee: yea, my
will I make of thy Name, O thou most

While mine enemies are driven back: they shall
l perish at thy presence.

For thou hast maintained my right, and my
: thou art set in the throne that judgest right.

Thou hast rebuked the heathen, and destroyed
ungodly: thou hast put out their name for ever
d ever.

O thou enemy, destructions are come to a per-
al end: even as the cities which thou hast de-
yed; their memorial is perished with them.

But the Lord shall endure for ever: he hath
prepared his seat for judgment.

8 For he shall judge the world in righteousness,
and minister true judgment unto the people.
9 The Lord also will be a defence for the
pressed: even a refuge in due time of trouble.
10 And they that know thy Name, will put
trust in thee: for thou, Lord, hast never failed
that seek thee.
11 O praise the Lord which dwelleth in
shew the people of his doings.
12 For when he maketh inquisition for blood,
remembreth them: and forgetteth not the
plaint of the poor.
13 Have mercy upon me, O Lord, consider
trouble which I suffer of them that hate me:
that liftest me up from the gates of death.
14 That I may shew all thy praises within
ports of the daughter of Sion: I will rejoyce
salvation.
15 The heathen are sunk down in the pit
they made: in the same net which they hid
is their foot taken.
16 The Lord is known to execute judgment:
the ungodly is trapped in the work of his
hands.
17 The wicked shall be turned into hell: and
the people that forget God.
18 For the poor shall not alway be forgotten:
the patient abiding of the meek shall not perish
ever.
19 Up Lord, and let not man have the upper
hand: let the heathen be judged in thy sight.
20 Put them in fear, O Lord: that the heathen
may know themselves to be but men.

Ut quid, Domine? Psal. x.

WHy standest thou so far off, O Lord: and
dest thy face in the needful time of trouble?
2 The ungodly for his own lust doth persecute
the poor: let them be taken in the crafty wiles
that they have imagined.
3 For the ungodly hath made boast of his own
hearts desire: and speaketh good of the covetous,
whom God abhorreth.
4 The ungodly is so proud, that he careth not
for God: neither is God in all his thoughts.
5 His ways are alway grievous: thy judgments
are far above out of his sight, and therefore defieth he all his enemies.

6 He

6 For he hath said in his heart, Tush, I shall never
be cast down: there shall no harm happen unto
me.
7 His mouth is full of cursing, deceit, and fraud:
under his tongue is ungodliness and vanity.
8 He sitteth lurking in the thievish corners of
the streets: and privily in his lurking dens doth he
murther the innocent; his eyes are set against the
poor.
9 For he lieth waiting secretly, even as a lion
lieth in his den: that he may ravish the poor.
10 He doth ravish the poor: when he getteth him
into his net.
11 He falleth down and humbleth himself: that
the congregation of the poor may fall into the hands
of his captains.
12 He hath said in his heart, Tush, God hath for-
gotten: he hideth away his face, and he will never
see it.
13 Arise, O Lord God, and lift up thine hand: for-
get not the poor.
14 Wherefore should the wicked blaspheme God:
while he doth say in his heart, Tush, thou God ca-
rest not for it.
15 Surely thou hast seen it: for thou beholdest
ungodliness and wrong.
16 That thou mayest take the matter into thy
hand: the poor committeth himself unto thee; for
thou art the helper of the friendless.
17 Break thou the power of the ungodly and ma-
licious: take away his ungodliness, and thou shalt
find none.
18 The Lord is King for ever and ever: and the
heathen are perished out of the land.
19 Lord, thou hast heard the desire of the poor:
thou preparest their heart, and thine ear hearkeneth
thereto.
20 To help the fatherless and poor unto their
right: that the man of the earth be no more exalted
against them.

In Domino confido. Psal. xi.

IN the Lord put I my trust: how say ye then to
my soul, that she should flee as a bird unto the
hill?
2 For lo, the ungodly bend their bow, and make
ready their arrows within the quiver: that they
may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lord's seat is in heaven.

5 His eyes consider the poor: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Evening Prayer.

Salvum me fac. Psal. xii.

1 Help me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.

2 They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.

3 The Lord shall root out all deceitful lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail: we are they that ought to speak, who is Lord over us?

5 Now for the comfortless troubles sake of the needy: and because of the deep sighing of the poor;

6 I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Usque quo, Domine? Psal. xiii.

HOw long wilt thou forget me, O Lord, for ever: how long wilt thou hide thy face from me?
2 How long shall I seek counsel in my soul, and be vexed in my heart; how long shall mine enemies triumph over me?
3 Consider and hear me, O Lord my God: lighten mine eyes, that I sleep not in death.
4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.
5 But my trust is in thy mercy: and my heart is joyful in thy salvation.
6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. xiv.

THe fool hath said in his heart: There is no God.
2 They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.
3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.
4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.
5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.
6 Their mouth is full of cursing, and bitterness: their feet are swift to shed bloud.
7 Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.
8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?
9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.
10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoyce, and Israel shall be glad.

Morning Prayer.

Domine, quis habitabit? Psal. xv.

1 LOrd, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor deceived to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things: shall never fall.

Conserva me, Domine. Psal. xvi.

1 PReserve me, O God: for in thee have I put my trust.

2 O my soul, Thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excel in virtue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The

7 The lot is fallen unto me in a fair ground: [illegible] I have a goodly heritage.
8 I will thank the Lord for giving me warning: my reins also chasten me in the night-season.
9 I have set God always before me: for he is on my right hand, therefore I shall not fall.
10 Wherefore my heart was glad, and my glory [illegible]yced: my flesh also shall rest in hope.
11 For why? thou shalt not leave my soul in hell: neither shalt thou suffer thy holy One to see corruption.
12 Thou shalt shew me the path of life; in thy presence is the fulness of joy: and at thy right hand there is pleasure for evermore.

Exaudi, Domine. Psal. xvii.

HEar the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.
2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equal.
3 Thou hast proved, and visited mine [illegible] in the night-season; thou hast tried me, and shalt find no wickedness in me: for I am utterly purposed that my mouth shall not offend.
4 Because of mens works, that are done against the words of thy lips: I have kept me from the ways of the destroyer.
5 O hold thou up my goings in thy paths: that my footsteps slip not.
6 I have called upon thee, O God, for thou shalt hear me: incline thine ear to me, and hearken unto my words.
7 Shew thy marvellous loving kindness, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.
8 Keep me as the apple of an eye: hide me under the [illegible] of thy wings.
9 From [illegible] ungodly that trouble me: mine enemies c[illegible] round about to take away my soul.
10 They [illegible]ed in their own fat: and their mouth spe[illegible] proud things.
11 They [illegible]ing in our way on every side: turning their [illegible] down to the ground.
12 Like as a lion that is greedy of his prey: a[illegible]

as it were a lions whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Evening Prayer.

Diligam te, Domine. Psal. xviii.

1 I Will love thee, O Lord, my strength; the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his ears.

7 The earth trembled and quaked: the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down: and it was dark under his feet.

10 He rode upon the cherubins, and did flie: he came flying upon the wings of the wind.

11 He made darkness his secret place: his pavilion

[illegible] round about him with dark water, and thick
[illegible]s to cover him.
12 At the brightness of his presence his clouds re-
moved: hail-stones, and coals of fire.
13 The Lord also thundred out of heaven, and
the Highest gave his thunder: hail-stones, and coals
of fire.
14 He sent out his arrows, and scattered them:
he cast forth lightnings, and destroyed them.
15 The springs of waters were seen, and the foun-
dations of the round world were discovered at thy
chiding, O Lord: at the blasting of the breath of
thy displeasure.
16 He shall send down from on high to fetch me:
and shall take me out of many waters.
17 He shall deliver me from my strongest enemy,
and from them which hate me: for they are too
mighty for me.
18 They prevented me in the day of my trouble:
but the Lord was my upholder.
19 He brought me forth also into a place of li-
berty: he brought me forth, even because he had a
favour unto me.
20 The Lord shall reward me after my righteous
dealing: according to the cleanness of my hands
shall he recompense me.
21 Because I have kept the ways of the Lord:
and have not forsaken my God, as the wicked
doth.
22 For I have an eye unto all his laws: and will
not cast out his commandments from me.
23 I was also uncorrupt before him: and eschew-
ed mine own wickedness
24 Therefore shall the Lord reward me after my
righteous dealing: and according unto the clean-
ness of my hands in his eye-sight.
25 With the holy thou shalt be holy: and with a
perfect man thou shalt be perfect.
26 With the clean thou shalt be clean: and with
the froward thou shalt learn frowardness.
27 For thou shalt save the people that are in ad-
versity: and shalt bring down the high looks of the
proud.
28 Thou also shalt light my candle: the Lord my
God shall make my darkness to be light.
29 For in thee I shall discomfit an host of men:
and with the help of my God I shall leap over the
wall.
30 The way of God is an undefiled way: the

the word of the Lord also is tried in the fire: he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength, except our God?

32 It is God that girdeth me with strength of war, and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battel: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them; yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 Assoon as they hear of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper: and praised be the God of my salvation.

48 Even the God that seeth that I be avenged: and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries:

thou shalt rid me from the wicked man.
49 For this cause will I give thanks unto thee, O Lord, among the Gentiles: and sing praises unto thy Name.
50 Great prosperity giveth he unto his King: and sheweth loving kindness unto David his Anointed, and unto his seed for evermore.

Morning Prayer.

Cæli enarrant. Psal. xix.

THE heavens declare the glory of God: and the firmament sheweth his handy-work.
2 One day telleth another: and one night certifieth another.
3 There is neither speech nor language: but their voices are heard among them.
4 Their sound is gone out into all lands: and their words into the ends of the world.
5 In them hath he set a tabernacle for the sun: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his course.
6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.
7 The law of the Lord is an undefiled law, converting the soul: the testimony of the Lord is sure, and giveth wisdom unto the simple.
8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.
9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.
10 More to be desired are they then gold, yea then much fine gold: sweeter also then honey and the honey-comb.
11 Moreover, by them is thy servant taught: and in keeping of them there is great reward.
12 Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. xx.

1 THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire; and fulfil all thy mind.

5 We will rejoyce in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his Anointed, and will hear him from his holy heaven: even with the wholsom strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought down and fallen: but we are risen and stand upright.

9 Save, Lord, and hear us, O King of heaven: when we call upon thee.

Domine, in virtute tua. Psal. xxi.

1 THE King shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glory and worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity

and

make him glad with the joy of thy coun-

7 And why? because the king putteth his trust
in the Lord: and in the mercy of the most Highest
he shall not miscarry.

8 All thine enemies shall feel thy hand: thy
right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time
of thy wrath: the Lord shall destroy them in his
displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth:
and their seed from among the children of men.

11 For they intended mischief against thee: and
imagined such a device as they are not able to per-
form.

12 Therefore shalt thou put them to flight: and
the strings of thy bow shalt thou make ready against
the face of them.

13 Be thou exalted, Lord, in thine own strength:
so will we sing and praise thy power.

Evening Prayer.

Deus, Deus meus. Psal. xxii.

MY God, my God, look upon me, why hast
thou forsaken me: and art so far from my
health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou
hearest not: and in the night-season also I take no
rest.

3 And thou continuest holy: O thou worship of
Israel.

4 Our fathers hoped in thee: they trusted in thee
and thou didst deliver them.

5 They called upon thee, and were holpen: they
put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man: a
very scorn of men, and the out-cast of the
people.

7 All they that see me, laugh me to scorn:
they shoot out their lips, and shake their heads,
saying,

8 He trusted in God, that he would deliver him:
let him deliver him if he will have him.

9 But thou art he that took me out of my mo-
ther's

thers womb: thou wast my hope, when I [illegible]
yet upon my mothers breasts.
10 I have been left unto thee ever since I [illegible]
born: thou art my God even from my [illegible]
womb.
11 O go not from me, for trouble is hard at [illegible]
and there is none to help me.
12 Many oxen are come about me: fat bulls
Basan close me in on every side.
13 They gape upon me with their mouths: [illegible]
were a ramping and a roring lion.
14 I am poured out like water, and all my bones
are out of joynt: my heart also in the midst of my
body is even like melting wax.
15 My strength is dried up like a potsherd, and
my tongue cleaveth to my gums: and thou shalt
bring me into the dust of death.
16 For many dogs are come about me: and the
council of the wicked layeth siege against me.
17 They pierced my hands and my feet, I may
tell all my bones: they stand staring and looking
upon me.
18 They part my garments among them: and cast
lots upon my vesture.
19 But be not thou far from me, O Lord: thou art
my succour, haste thee to help me.
20 Deliver my soul from the sword: my darling
from the power of the dog.
21 Save me from the lions mouth: thou hast
heard me also from among the horns of the un-
corns.
22 I will declare thy name unto my brethren: in
the midst of the congregation will I praise thee.
23 O praise the Lord, ye that fear him: magnifie
him, all ye of the seed of Jacob, and fear him all ye
seed of Israel.
24 For he hath not despised nor abhorred the
low estate of the poor: he hath not hid his face from
him, but when he called unto him, he heard him.
25 My praise is of thee in the great congrega-
tion: my vows will I perform in the sight of them
that fear him.
26 The poor shall eat and be satisfied: they that
seek after the Lord, shall praise him; your heart
shall live for ever.
27 All the ends of the world shall remember them-
selves, and be turned unto the Lord: and all the
kindreds of the nations shall worship before him.

28 For

for the kingdom is the Lords: and he is the
governour among the people.
29 All such as be fat upon earth: have eaten and
worshipped.
30 All they that go down into the dust shall
kneel before him: and no man hath quickened his
own soul.
31 My seed shall serve him: they shall be counted
unto the Lord for a generation.
32 They shall come, and the heavens shall declare
his righteousness: unto a people that shall be born,
whom the Lord hath made.

Dominus regit me. Psal. xxiii.

THe Lord is my shepherd: therefore can I lack
nothing.
2 He shall feed me in a green pasture: and lead
me forth beside the waters of comfort.
3 He shall convert my soul: and bring me forth
in the paths of righteousness, for his Names sake.
4 Yea, though I walk through the valley of the
shadow of death, I will fear no evil: for thou art
with me, thy rod and thy staff comfort me.
5 Thou shalt prepare a table before me against
them that trouble me: thou hast anointed my head
with oyl, and my cup shall be full.
6 But thy loving kindness and mercy shall follow
me all the days of my life: and I will dwell in the
house of the Lord for ever.

Morning Prayer.

Domini est terra. Psal. xxiv.

THe earth is the Lords, and all that therein is:
the compass of the world, and they that dwell
therein.
2 For he hath founded it upon the seas: and pre-
pared it upon the floods.
3 Who shall ascend into the hill of the Lord: or
who shall rise up in his holy place?
4 Even he that hath clean hands, and a pure
heart: and that hath not lift up his mind unto
vanity

vanity, nor sworn to deceive his neighbour.
5 He shall receive the blessing from the Lord: [illegible]
righteousness from the God of his salvation.
6 This is the generation of them that seek him:
even of them that seek thy face, O Jacob.
7 Lift up your heads, O ye gates, and be ye lift
up, ye everlasting doors: and the King of glory shall
come in.
10 Who is the King of glory: it is the Lord strong
and mighty, even the Lord mighty in battel.
9 Lift up your heads, O ye gates, and be ye lift
up, ye everlasting doors: and the King of glory
shall come in.
10 Who is the King of glory: even the Lord of
hosts, he is the King of glory.

Ad te, Domine, levavi. Psal. xxv.

UNto thee, O Lord, will I lift up my soul, my
God, I have put my trust in thee: O let me
not be confounded, neither let mine enemies tri-
umph over me.
2 For all they that hope in thee shall not be a-
shamed: but such as transgress without a cause shall
be put to confusion.
3 Shew me thy ways, O Lord: and teach me thy
paths.
4 Lead me forth in thy truth, and learn me: for
thou art the God of my salvation; in thee hath
been my hope all the day long.
5 Call to remembrance, O Lord, thy tender mer-
cies: and thy loving kindnesses, which have been
ever of old.
6 Oh remember not the sins, and offences of my
youth: but according to thy mercy think thou upon
me, O Lord, for thy goodness.
7 Gracious and righteous is the Lord: therefore
will he teach sinners in the way.
8 Them that are meek, shall he guide in judg-
ment: and such as are gentle, them shall he learn
his way.
9 All the paths of the Lord are mercy and truth:
unto such as keep his covenant and his testimonies
10 For thy Names sake, O Lord: be merciful un-
to my sin, for it is great.
11 What man is he that feareth the Lord: him
shall he teach in the way that he shall choose.
12 His soul shall dwell at ease; and his seed shall
inherit the land.

13 The

14 The secret of the Lord is among them that
fear him: and he will shew them his covenant.
15 Mine eyes are ever looking unto the Lord:
for he shall pluck my feet out of the net.
16 Turn thee unto me, and have mercy upon me:
for I am desolate and in misery.
17 The sorrows of my heart are enlarged: O
bring thou me out of my troubles.
18 Look upon my adversity and misery: and for-
give me all my sin.
19 Consider mine enemies, how many they are;
and they bear a tyrannous hate against me.
20 O keep my soul, and deliver me: let me not
be confounded, for I have put my trust in thee.
21 Let perfectness, and righteous dealing wait
upon me: for my hope hath been in thee.
22 Deliver Israel, O God: out of all his troubles.

Judica me, Domine. Psal. xxvi.

BE thou my Judge, O Lord, for I have walked
innocently: my trust hath been also in the Lord,
therefore shall I not fall.
2 Examine me, O Lord, and prove me: try out
my reins, and my heart.
3 For thy loving kindness is ever before mine
eyes: and I will walk in thy truth.
4 I have not dwelt with vain persons: neither
will I have fellowship with the deceitful.
5 I have hated the congregation of the wicked:
and will not sit among the ungodly.
6 I will wash my hands in innocency, O Lord:
and so will I go to thine altar;
7 That I may shew the voice of thanksgiving:
and tell of all thy wondrous works.
8 Lord, I have loved the habitation of thy house:
and the place where thine honour dwelleth.
9 O shut not up my soul with the sinners: nor my
life with the blood-thirsty;
10 In whose hands is wickedness: and their right
hand is full of gifts.
11 But as for me, I will walk innocently: O
deliver me, and be merciful unto me.
12 My foot standeth right: I will praise the Lord
in the congregations.

Evening

Evening Prayer.

Dominus illuminatio. Psal. xxvii.

THE Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies and my foes came upon me to eat up my flesh: they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above all mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

14 O tarry thou the Lords leisure: be strong, and
shall comfort thine heart, and put thou thy trust
the Lord.

Ad te, Domine. Psal. xxviii.

1 Unto thee will I cry, O Lord my strength: think
no scorn of me, lest if thou make as though thou
ar'st not, I become like them that go down into
pit.

2 Hear the voice of my humble petitions, when
cry unto thee: when I hold up my hands towards
e mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with
e ungodly, and wicked doers: which speak friend-
to their neighbours, but imagine mischief in
eir hearts.

4 Reward them according to their deeds: and
according to the wickedness of their own inven-
tions.

5 Recompense them after the work of their hands:
pay them that they have deserved.

6 For they regard not in their mind the works
of the Lord, nor the operation of his hands: there-
fore shall he break them down, and not build them
up.

7 Praised be the Lord: for he hath heard the
voice of my humble petitions.

8 The Lord is my strength, and my shield, my
heart hath trusted in him, and I am holpen: there-
fore my heart danceth for joy, and in my song will
I praise him.

9 The Lord is my strength: and he is the whole
defence of his Anointed.

10 O save thy people, and give thy blessing
unto thine inheritance: feed them, and set them up
for ever.

Afferte Domino. Psal. xcix.

1 Bring unto the Lord, O ye mighty, bring young
rams unto the Lord: ascribe unto the Lord
worship and strength.

2 Give the Lord the honour due unto his Name:
worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it
is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of
the Lord is mighty in operation: the voice of the
Lord is a glorious voice.

5 The

5 The voice of the Lord breaketh the cedar-
yea, the Lord breaketh the cedars of Liba-
6 He maketh them also to skip like a calf
nus also, and Sirion like a young unicorn.
7 The voice of the Lord divideth the flame
fire, the voice of the Lord shaketh the wilder-
yea, the Lord shaketh the wilderness of Cades.
8 The voice of the Lord maketh the hinds
bring forth young, and discovereth the thick bu
in his temple doth every man speak of his honour.
9 The Lord sitteth above the water-flood: a
the Lord remaineth a King for ever.
10 The Lord shall give strength unto his peo
the Lord shall give his people the blessing of peace.

Morning Prayer.

Exaltabo te, Domine. Psal. xxx.

I Will magnifie thee, O Lord, for thou hast set
me up, and not made my foes to triumph over me.
2 O Lord my God, I cried unto thee: and thou
hast healed me.
3 Thou, Lord, hast brought my soul out of hell:
thou hast kept my life from them that go down to the
pit.
4 Sing praises unto the Lord, O ye saints of his,
and give thanks unto him for a remembrance of his
holiness.
5 For his wrath endureth but the twinkling of an
eye, and in his pleasure is life: heaviness may en-
dure for a night, but joy cometh in the morning.
6 And in my prosperity I said, I shall never be
removed: thou, Lord, of thy goodness hadst made
my hill so strong.
7 Thou didst turn thy face from me: and I was
troubled.
8 Then cried I unto thee, O Lord: and gat me to
my Lord right humbly.
9 What profit is there in my blood: when I go
down to the pit?
10 Shall the dust give thanks unto thee: or shall
it declare thy truth?

O Lord, and have mercy upon me: Lord,
my helper.
hast turned my heaviness into joy: thou
off my sackcloth, and girded me with glad-

Therefore shall every good man sing of thy
without ceasing: O my God, I will give
into thee for ever.

In te, Domine, speravi. Psal. xxx.

, O Lord, have I put my trust: let me ne-
be put to confusion, deliver me in thy righte-

bow down thine ear to me; make haste to de-
and be thou my strong rock, and house of de-
that thou mayest save me.
For thou art my strong rock and my castle:
also my guide, and lead me for thy names

draw me out of the net that they have laid pri-
for me: for thou art my strength.
into thy hands I commend my spirit: for thou
redeemed me, O Lord, thou God
I have hated them that hold of superstitious
and my trust hath been in the Lord.
I will be glad and rejoice in thy mercy: for
hast considered my trouble, and hast saved my
adversities.
Thou hast not shut me up into the hand of the
but hast set my feet in a large room.
Have mercy upon me, O Lord, for I am in
and mine eye is consumed for very heavi-
yea, my soul, and my body.
For my life is waxen old with heaviness: and
years with mourning.
My strength faileth me, because of mine ini-
and my bones are consumed.
I became a reproof among all mine enemies,
especially among my neighbours: and they of
mine acquaintance were afraid of me, and they that
saw me without, conveyed themselves from

I am clean forgotten as a dead man out of
mind: I am become like a broken vessel.
For I have heard the blasphemy of the mul-
titude: and fear is on every side, while they con-

spire

spire together against me, and take their [illegible] take away my life.

16 But my hope hath been in thee, O Lord, I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that [illegible] cute me.

18 Shew thy servant the light of thy countenance, and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence; [illegible] cruelly, disdainfully, and despitefully speak [illegible] the righteous.

21 O how plentiful is thy goodness which [illegible] hast laid up for them that fear thee: and [illegible] hast prepared for them that put their trust in [illegible] even before the sons of men!

22 Thou shalt hide them privily by thine [illegible] presence from the provoking of all men: thou [illegible] keep them secretly in thy tabernacle from the [illegible] of tongues.

23 Thanks be to the Lord: for he hath shewed [illegible] marvellous great kindness in a strong city.

24 And when I made haste, I said: I am cast [illegible] of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord, all ye his saints: for the Lord preserveth them that are faithful, and [illegible] ously rewardeth the proud doer.

27 Be strong, and he shall establish your heart, all ye that put your trust in the Lord.

Evening Prayer.

Beati, quorum. Psal. xxxii.

BLessed is he whose unrighteousness is forgiven, and whose sin is covered.

2 Blessed is the man unto whom the Lord imputeth no sin: and in whose spirit there is no guile.

3 For while I held my tongue: my bones [illegible]

...y through my daily complaining.
...r thy hand is heavy upon me day and night:
...moisture is like the drought in summer.
...will acknowledge my sin unto thee: and mine
...eousness have I not hid.
...I will confess my sins unto the Lord: and
...forgavest the wickedness of my sin.
...r this shall every one that is godly, make his
...unto thee, in a time when thou mayest be
...: but in the great water-floods they shall not
...nigh him.
...Thou art a place to hide me in, thou shalt pre-
...me from trouble: thou shalt compass me a-
...with songs of deliverance.
...I will inform thee, and teach thee in the way
...thou shalt go: and I will guide thee with
...
...ye not like to horse and mule, which have
...standing: whose mouths must be held with
...bridle, lest they fall upon thee.
...Great plagues remain for the ungodly: but
...putteth his trust in the Lord, mercy embra-
...him on every side.
...Be glad, O ye righteous, and rejoyce in the
...: and be joyful, all ye that are true of heart.

Exultate, justi. Psal. xxxiii.

...Joyce in the Lord, O ye righteous: for it be-
...cometh well the just to be thankful.
...Praise the Lord with harp: sing praises unto
...with the lute, and instrument of ten strings.
...sing unto the Lord a new song: sing praises
...unto him with a good courage.
...For the word of the Lord is true: and all his
...are faithful.
...He loveth righteousness and judgment: the
...is full of the goodness of the Lord.
...By the word of the Lord were the heavens
...: and all the hosts of them by the breath of
...mouth.
...He gathereth the waters of the sea together, as
...upon an heap: and layeth up the deep as in
...-house.
...Let all the earth fear the Lord: stand in awe of
...all ye that dwell in the world;
...For he spake, and it was done: he command-
...it stood fast.

[illegible] The Lord bringeth the counsel of the [illegible] thought: and maketh the devices of the [illegible] to be of none effect, and casteth out the [illegible] princes.

11 The counsel of the Lord shall endure [illegible] and the thoughts of his heart from generation [illegible] generation.

12 Blessed are the people whose God is the [illegible] Jehovah: and blessed are the folk that he [illegible] fen to him to be his inheritance.

13 The Lord looked down from heaven, [illegible] beheld all the children of men: from the [illegible] tion of his dwelling he considereth all them [illegible] dwell on the earth.

14 He fashioneth all the hearts of them: [illegible] understandeth all their works.

15 There is no king that can be saved by the [illegible] titude of an host: neither is any mighty man [illegible] livered by much strength.

16 A horse is counted but a vain thing to [illegible] man: neither shall he deliver any man by his [illegible] strength.

17 Behold, the eye of the Lord is upon [illegible] that fear him: and upon them that put their [illegible] in his mercy.

18 To deliver their soul from death: and to [illegible] them in the time of dearth.

19 Our soul hath patiently tarried for the Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: [illegible] we have hoped in his holy name.

21 Let thy merciful kindness, O Lord, [illegible] us: like as we do put our trust in thee.

Benedicam Domino. Psal. xxxiv.

I Will alway give thanks unto the Lord: his [illegible] shall ever be in my mouth.

2 My soul shall make her boast in the Lord: [illegible] humble shall hear thereof, and be glad.

3 O praise the Lord with me: and let us [illegible] his name together.

4 I sought the Lord, and he heard me: yea, [illegible] delivered me out of all my fear.

5 They had an eye unto him, and were light[illegible] and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth [illegible] yea, and saveth him out of all his troubles.

7 The angel of the Lord tarrieth round [illegible] them that fear him; and delivereth them.

[illegible] taste, and see, how gracious the Lord is: [illegible] is the man that trusteth in him.
[illegible] fear the Lord, ye that are his saints: for [illegible] that fear him, lack nothing.
10 The lions do lack and suffer hunger: but they [illegible] seek the Lord, shall want no manner of thing [illegible] good.
11 Come, ye children, and hearken unto me: I [illegible] teach you the fear of the Lord.
12 What man is he that lusteth to live: and would [illegible] see good days?
13 Keep thy tongue from evil: and thy lips, that [illegible] speak no guile.
14 Eschew evil, and do good: seek peace, and [illegible] it.
15 The eyes of the Lord are over the righteous: [illegible] his ears are open unto their prayers.
16 The countenance of the Lord is against them [illegible] do evil: to root out the remembrance of [illegible] from the earth.
17 The righteous cry, and the Lord heareth [illegible]: and delivereth them out of all their trou-[illegible]
18 The Lord is nigh unto them that are of a con-[illegible] heart: and will save such as be of an humble [illegible]
19 Great are the troubles of the righteous: but [illegible] Lord delivereth him out of all.
20 He keepeth all his bones: so that not one of [illegible] is broken.
21 But misfortune shall slay the ungodly: and [illegible] that hate the righteous shall be desolate.
22 The Lord delivereth the souls of his servants: [illegible] all they that put their trust in him shall not be [illegible]stitute.

Morning Prayer.

Judica me, Domini. Psal. xxxv.

PLead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler, and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am your salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion, that imagine mischief against me.

5 Let them be as the dust before the wind, and the angel of the Lord scattering them.

6 Let their way be dark and slippery: and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily catch himself: that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who delivereſt the poor from him that is too strong for him: yea, the poor, and him that is in misery, from him that spoileth him?

11 False witneſſes did riſe up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Nevertheleſs, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosom.

14 I behaved my self as though it had been my friend or my brother: I went heavily, as one that mourneth for his mother.

15 But in mine adverſity they rejoyced, and gathered themſelves together; yea, the very abjects came together against me unawares, making mows at me, and ceaſed not.

16 With the flatterers were buſie mockers, who gnaſhed upon me with their teeth.

17 Lord, how long wilt thou look upon this? deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praiſe thee among much people.

19 Let not them that are mine enemies triumph over me ungodly: neither let them

eyes, that hate me without a cause.
And why? their communing is not for peace: they imagine deceitful words against them that quiet in the land.
They gaped upon me with their mouths, and said: Fie on thee, fie on thee, we saw it with our eyes.
This thou hast seen, O Lord: hold not thy peace, go not far from me, O Lord.
Awake, and stand up to judge my quarrel: plead thou my cause, my God, and my Lord.
Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.
Let them not say in their hearts, There, there, we would we have it: neither let them say, we have devoured him.
Let them be put to confusion and shame together, that rejoyce at my trouble: let them be clothed with rebuke and dishonour, that boast themselves against me.
Let them be glad and rejoyce, that favour my righteous dealing: yea, let them say alway, Blessed be the Lord, who hath pleasure in the prosperity of his servant.
And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Dixit iniustus. Psal. xxxvi.

MY heart sheweth me the wickedness of the ungodly: that there is no fear of God before his eyes.
For he flattereth himself in his own sight: until his abominable sin be found out.
The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.
He imagineth mischief upon his bed, and hath set himself in no good way: neither doth he abhor any thing that is evil.
Thy mercy, O Lord, reacheth unto the heavens: and thy faithfulness unto the clouds.
Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.
Thou, Lord, shalt save both man and beast: how excellent is thy mercy, O God: and the chil-

dren of men shall put their trust under the
of thy wings.

8 They shall be satisfied with the plen
of thy house: and thou shalt give them d
thy pleasures, as out of the river.

9 For with thee is the well of life: and
light shall we see light.

10 O continue forth thy loving kindn
them that know thee: and thy righteous
to them that are true of heart.

11 O let not the foot of pride come a
and let not the hand of the ungodly cast me
12 There are they fallen, all that work
ness: they are cast down, and shall not be
stand.

Evening Prayer.

Noli æmulari. Psal. xxxvii.

FRet not thy self because of the ungo
neither be thou envious against the evil d
2 For they shall soon be cut down like the gr
and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be d
good: dwell in the land, and verily thou
be fed.

4 Delight thou in the Lord: and he shall g
thee thy hearts desire.

5 Commit thy way unto the Lord, g
trust in him: and he shall bring it to pass.

6 He shall make thy righteousness as clear
light: and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and wait
ently upon him: but grieve not thy self a
whose way doth prosper, against the man that
after evil counsels.

8 Leave off from wrath, and let go displ
fret not thy self, else shalt thou be moved
ward.

9 Wicked doers shall be rooted out: and th
patiently abide the Lord, those shall inhe
land.

10 Yet a little while, and the ungodly sh
clean gone: thou shalt look after his place,
he shall be away.

but the meek-spirited shall possess the earth:
and be refreshed in the multitude of peace.
The ungodly seeketh counsel against the just:
gnasheth upon him with his teeth.
The Lord shall laugh him to scorn: for he hath
seen that his day is coming.
The ungodly have drawn out the sword, and
bent their bow: to cast down the poor and
needy, and to slay such as are of a right conversa-
tion.
Their sword shall go through their own heart:
and their bow shall be broken.
A small thing that the righteous hath: is
more than great riches of the ungodly.
For the arms of the ungodly shall be broken:
but the Lord upholdeth the righteous.
The Lord knoweth the days of the godly: and
their inheritance shall endure for ever.
They shall not be confounded in the perilous
time: and in the days of dearth they shall have
enough.
As for the ungodly they shall perish, and the
enemies of the Lord shall consume as the fat of
lambs: yea, even as the smoke shall they consume
away.
The ungodly borroweth, and payeth not a-
gain: but the righteous is merciful and liberal.
Such as be blessed of God, shall possess the
land: and they that are cursed of him, shall be
rooted out.
The Lord ordereth a good mans going: and
maketh his way acceptable to himself.
Though he fall, he shall not be cast away: for
the Lord upholdeth him with his hand.
I have been young, and now am old: and yet
saw I never the righteous forsaken, nor his seed
begging their bread.
The righteous is ever merciful, and lendeth:
and his seed is blessed.
Flee from evil, and do the thing that is good:
and dwell for evermore.
For the Lord loveth the thing that is right:
he forsaketh not his that be godly, but they are pre-
served for ever.
The unrighteous shall be punished: as for the
seed of the ungodly, it shall be rooted out.
The righteous shall inherit the land: and dwell
therein for ever.
The mouth of the righteous is exercised in wis-

love: and his tongue will be talking of [illegible] ments.

32 The law of his God is in his heart: and [illegible] goings shall not slide.

33 The ungodly seeth the righteous: and [illegible] occasion to slay him.

34 The Lord will not leave him in his hand, [illegible] condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, [illegible] he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou [illegible] see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocency, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and help them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Morning Prayer.

Domine, ne in furore. Psal. xxxviii.

PUt me not to rebuke, O Lord, in thine anger: neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burden, too heavy for me to bear.

5 My wounds stink and are corrupt: through my
foolishness.
6 I am brought into so great trouble and misery:
I go mourning all the day long.
7 For my loyns are filled with a sore disease: and
there is no whole part in my body.
8 I am feeble and sore smitten: I have roared for
very disquietness of my heart.
9 Lord, thou knowest all my desire: and my
groaning is not hid from thee.
10 My heart panteth, my strength hath failed me:
and the sight of mine eyes is gone from me.
11 My lovers and my neighbours did stand looking
on my trouble: and my kinsmen stood afar off.
12 They also that sought after my life, laid snares
for me: and they that went about to do me evil,
talked of wickedness, and imagined deceit all the
day long.
13 As for me, I was like a deaf man and heard
not: and as one that is dumb, who doth not open
his mouth.
14 I became even as a man that heareth not: and
in whose mouth are no reproofs.
15 For in thee, O Lord, have I put my trust:
thou shalt answer for me, O Lord my God.
16 I have required that they, even mine enemies,
should not triumph over me: for when my foot
slipped, they rejoyced greatly against me.
17 And I truly am set in the plague: and my hea-
viness is ever in my sight.
18 For I will confess my wickedness: and be sory
for my sin.
19 But mine enemies live and are mighty: and
they that hate me wrongfully, are many in num-
ber.
20 They also that reward evil for good, are
against me: because I follow the thing that good
is.
21 Forsake me not, O Lord my God: be not thou
far from me.
22 Haste thee to help me: O Lord God of my
salvation.

Dixi, Custodiam. Psal. xxxix.

1 I said, I will take heed to my ways: that I offend
not in my tongue.
2 I will keep my mouth as it were with a bridle:
while the ungodly is in my sight.
3 I held my tongue, and spake nothing: I held

silence, yea, even from good words; but it was
and grief to me.
4 My heart was hot within me, and while I
thus musing, the fire kindled: and at the last I
with my tongue.
5 Lord, let me know my end, and the number
my days: that I may be certified how long I
to live.
6 Behold, thou hast made my days as it were
span long: and mine age is even as nothing in
spect of thee, and verily, every man living is
gether vanity.
7 For man walketh in a vain shadow, and dis-
eteth himself in vain: he heapeth up riches, and
cannot tell who shall gather them.
8 And now, Lord, what is my hope: truly my
hope is even in thee.
9 Deliver me from all mine offences: and make
me not a rebuke unto the foolish.
10 I became dumb, and opened not my mouth:
for it was thy doing.
11 Take thy plague away from me: I am even
consumed by the means of thy heavy hand.
12 When thou with rebukes dost chasten man for
sin, thou makest his beauty to consume away, like
as it were a moth fretting a garment: every man
therefore is but vanity.
13 Hear my prayer, O Lord, and with thine ears
consider my calling: hold not thy peace at my
tears.
14 For I am a stranger with thee, and a sojourner:
as all my fathers were.
15 O spare me a little, that I may recover my
strength: before I go hence, and be no more here.

Expectans expectavi. Psal. xl.

I Waited patiently for the Lord: and he inclined
unto me, and heard my calling.
2 He brought me also out of the horrible pit,
out of the mire and clay; and set my feet upon the
rock, and ordered my goings.
3 And he hath put a new song in my mouth: even
a thanksgiving unto our God.
4 Many shall see it, and fear: and shall put their
trust in the Lord.
5 Blessed is the man, that hath set his hope in the
Lord: and turned not unto the proud, and to lies
as go about with lies.

5 O Lord my God, great are the wondrous works, which thou hast done, like as be also thy thoughts, which are to us-ward: and yet there is no man that cometh them unto thee.

6 If I should declare them, and speak of them: they should be more then I am able to express.

7 Sacrifice and meat-offering thou wouldest not: but mine ears hast thou opened.

8 Burnt-offerings, and sacrifice for sin hast thou not required: then said I, Lo, I come.

9 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it, yea, thy law is within my heart.

10 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

11 I have not hid thy righteousness within my heart: my talk hath been of thy truth and of thy salvation.

12 I have not kept back thy loving mercy and truth: from the great congregation.

13 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness, and thy truth always preserve me.

14 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

15 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

16 Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward, and put to rebuke that wish me evil.

17 Let them be desolate, and rewarded with shame: that say unto me, Fie upon thee, fie upon them.

18 Let all those that seek thee, be joyful and glad in thee: and let such as love thy salvation say always, The Lord be praised.

19 As for me, I am poor and needy: but the Lord careth for me.

20 Thou art my helper, and redeemer: make no tarrying, O my God.

Evening Prayer.

Beatus qui intelligit. Psal. xli.

BLessed is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: When shall he die, and his name perish?

6 And if he come to see me, he speaketh vanity: and his heart conceiveth falsehood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted: who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord: raise thou me up again, and I shall reward them.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. xlii.

LIke as the hart desireth the water-brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My tears have been my meat day and night

while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God;

5 In the voice of praise and thanksgiving: among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness in the day-time: and in the night-season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies that trouble me cast me in the teeth;

13 Namely, while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him, which is the help of my countenance, and my God.

Judica me, Deus. Psal. xliii.

GIve sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Morning Prayer.

Deus, auribus. Psal. xliv.

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst favour unto them.

5 Thou art my King, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us spoil our goods,

12 Thou lettest us be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision

them that are round about us.
14 Thou makest us to be a by-word among the heathen: and that the people shake their heads at us.
16 My confusion is daily before me: and the shame of my face hath covered me;
17 For the voice of the slanderer and blasphemer: of the enemy and avenger.
18 And though all this be come upon us, yet do we not forget thee: nor behave our selves frowardly in thy covenant.
19 Our heart is not turned back: neither our steps gone out of thy way;
20 No, not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.
21 If we have forgotten the Name of our God, and holden up our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.
22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.
23 Up, Lord, why sleepest thou: awake, and be not absent from us for ever.
24 Wherefore hidest thou thy face: and forgettest our misery and trouble?
25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.
26 Arise, and help us: and deliver us for thy mercies sake.

Eructavit cor meum. Psal. xlv.

MY heart is inditing of a good matter: I speak of the things which I have made unto the King.
2 My tongue is the pen: of a ready writer.
3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.
4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.
5 Good luck have thou with thine honour: ride on, because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.
6 Thy arrows are very sharp, and the people shall

by

be subdued unto thee: even in the midst of the kings enemies.

7 Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oyl of gladness above thy fellows.

9 All thy garments smell of myrrhe, aloes, and cassia: out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear: forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows, shall bear her company, and shall be brought unto thee.

16 With joy and gladness shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy name from one generation to another: therefore shall the people give thanks unto thee, world without end.

Deus noster refugium. Psal. xlvi.

GOd is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacles of the most Highest.

God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

The heathen make much ado, and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

The Lord of hosts is with us: the God of Jacob is our refuge.

O come hither, and behold the works of the Lord, what destruction he hath brought upon the earth.

He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hosts is with us: the God of Jacob is our refuge.

Evening Prayer.

Omnes gentes, plaudite, Psal. xlvii.

O Clap your hands together, all ye people: O sing unto God with the voice of melody.

For the Lord is high, and to be feared: he is the great King upon all the earth.

He shall subdue the people under us: and the nations under our feet.

He shall choose out an heritage for us: even the worship of Jacob, whom he loved.

God is gone up with a merry noise: and the Lord with the sound of the trump.

O sing praises, sing praises unto our God: O sing praises, sing praises unto our King.

For God is the King of all the earth: sing ye praises with understanding.

God reigneth over the heathen: God sitteth upon his holy seat.

The princes of the people are joyned unto the people of the God of Abraham: for God, which is very high exalted, doth defend the earth, as it were with a shield.

Magna

Magnus Dominus. Psal. xlviii.

GReat is the Lord, and highly to be
in the city of our God, even upon
hill.

2 The hill of Sion is a fair place, and the
the whole earth: upon the north-side lieth
of the great King; God is well known in her
as a sure refuge.

3 For lo, the kings of the earth: are
and gone by together.

4 They marvelled to see such things: they
astonished, and suddenly cast down.

5 Fear came there upon them, and sorrow
upon a woman in her travail.

6 Thou shalt break the ships of the sea:
the east-wind.

7 Like as we have heard, so have we seen
city of the Lord of hosts; in the city of our
God upholdeth the same for ever.

8 We wait for thy loving kindness, O God:
the midst of thy temple.

9 O God, according to thy Name, so is thy
unto the worlds end: thy right hand is full
teousness.

10 Let the mount Sion rejoyce, and the daughters
of Judah be glad; because of thy judgments.

11 Walk about Sion, and go round about her:
and tell the towres thereof.

12 Mark well her bulwarks, set up her houses:
that ye may tell them that come after.

13 For this God is our God for ever and ever:
he shall be our guide unto death.

Audite hæc, omnes. Psal. xlix.

OHear ye this, all ye people: ponder it with
your ears, all ye that dwell in the world.

2 High, and low, rich, and poor: one with another.

3 My mouth shall speak of wisdom: and my heart
shall muse of understanding.

4 I will incline mine ear to the parable: and shew
my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness:
and when the wickedness of my heels compasseth
me round about?

6 There be some that put their trust in their
goods

...ds: and boast themselves in the multitude of
...ir riches.
7 But no man may deliver his brother: nor make
...ement unto God for him;
8 For it cost more to redeem their souls: so that
...must let that alone for ever;
9 Yes, though he live long: and see not the
...ave.
10 For he seeth that wise men also die, and pe-
...together: as well as the ignorant and foolish,
...leave their riches for other.
11 And yet they think that their houses shall con-
...ue for ever: and that their dwelling-places shall
...ure from one generation to another, and call the
...s after their own names.
12 Nevertheless, man will not abide in honour:
...ing he may be compared unto the beasts that pe-
...: this is the way of them.
13 This is their foolishness: and their posterity
...ise their saying.
14 They lie in the hell like sheep, death gnaweth
...on them, and the righteous shall have domina-
...n over them in the morning: their beauty shall
...ume in the sepulchre out of their dwelling.
15 But God hath delivered my soul from the place
...hell: for he shall receive me.
16 Be not thou afraid though one be made rich: or
...the glory of his house be increased;
17 For he shall carry nothing away with him when
...dieth: neither shall his pomp follow him.
18 For while he lived, he counted himself an hap-
...y man: and so long as thou doest well unto thy self,
...en will speak good of thee.
19 He shall follow the generation of his fathers:
...d shall never see light.
20 Man being in honour hath no understanding:
...t is compared unto the beasts that perish.

Morning Prayer.

Deus deorum. Psal. l.

THe Lord, even the most mighty God hath spo-
ken: and called the world, from the rising up

of the sun, unto the going down thereof.
2 Out of Sion hath God appeared : in
beauty.
3 Our God shall come and shall not keep
there shall go before him a consuming
a mighty tempest shall be stirred up
him.
4 He shall call the heaven from above :
earth, that he may judge his people.
5 Gather my saints together unto me :
have made a covenant with me with
6 And the heavens shall declare his
for God is judge himself.
7 Hear, O my people, and I will speak :
will testifie against thee, O Israel ; for I
even thy God.
8 I will not reprove thee because of thy
or thy burnt-offerings : because they
alway before me.
9 I will take no bullock out of thine
he-goat out of thy folds.
10 For all the beasts of the forest are
so are the cattel upon a thousand hills.
11 I know all the fowls upon the mountains
the wild beasts of the field are in my sight.
12 If I be hungry, I will not tell thee :
whole world is mine, and all that is therein.
13 Thinkest thou that I will eat bulls flesh
drink the blood of goats ?
14 Offer unto God thanksgiving : and pay
vows unto the most Highest.
15 And call upon me in the time of trouble
will I hear thee, and thou shalt praise me.
16 But unto the ungodly said God : Why
thou preach my laws, and takest my covenant
mouth ;
17 Whereas thou hatest to be reformed :
cast my words behind thee ?
18 When thou sawest a thief, thou consentedst
him : and hast been partaker with the
19 Thou hast let thy mouth speak wickedness
and with thy tongue thou hast set forth deceit.
20 Thou satest and spakest against thy brother
yea, and hast slandered thine own mothers son.
21 These things hast thou done, and I held my
tongue, and thou thoughtest wickedly, that
even such a one as thy self : but I will reprove
and set before thee the things that thou hast done.

as

O consider this, ye that forget God: lest I
you away, and there be none to deliver

Whoso offereth me thanks and praise, he ho-
me: and to him that ordereth his conver-
right, will I shew the salvation of God.

Miserere mei, Deus. Psal. li.

Have mercy upon me, O God, after thy great
goodness: according to the multitude of thy
do away mine offences.
Wash me throughly from my wickedness: and
me from my sin.
For I knowledge my faults: and my sin is ever
me.
Against thee onely have I sinned, and done this
in thy sight: that thou mightest be justified in
saying, and clear when thou art judged.
Behold, I was shapen in wickedness: and in
hath my mother conceived me.
But lo, thou requirest truth in the inward
: and shalt make me to understand wisdom
ly.
Thou shalt purge me with hyssop, and I shall
clean: thou shalt wash me, and I shall be whi-
then snow.
Thou shalt make me hear of joy and gladness:
the bones which thou hast broken may re-
.
Turn thy face from my sins: and put out all
misdeeds.
Make me a clean heart, O God: and renew a
spirit within me.
Cast me not away from thy presence: and take
thy holy Spirit from me.
O give me the comfort of thy help again: and
me with thy free Spirit.
Then shall I teach thy ways unto the wicked:
sinners shall be converted unto thee.
Deliver me from bloud-guiltiness, O God,
that art the God of my health: and my tongue
sing of thy righteousness.
Thou shalt open my lips, O Lord: and my
shall shew thy praise.
For thou desirest no sacrifice, else would I
it thee: but thou delightest not in burnt-
.
The sacrifice of God is a troubled spirit: a
broken

broken and contrite heart, O God, shalt thou [illegible] spise.

18 O be favourable and gracious unto [illegible] build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the [illegible] of righteousness, with the burnt-offerings, [illegible] lations: then shall they offer young bullocks [illegible] thine altar.

Quid gloriaris? Psal. lii.

WHy boastest thou thy self, thou tyrant [illegible] thou canst do mischief;

2 Whereas the goodness of God: endureth [illegible] daily?

3 Thy tongue imagineth wickedness: and [illegible] lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousness more [illegible] goodness: and to talk of lies more than righteousness.

5 Thou hast loved to speak all words that [illegible] do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: [illegible] shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: [illegible] shall laugh him to scorn.

8 Lo, this is the man that took not God for [illegible] strength: but trusted unto the multitude of [illegible] riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in [illegible] house of God; my trust is in the tender [illegible] God for ever and ever.

10 I will always give thanks unto thee for [illegible] thou hast done: and I will hope in thy Name, [illegible] thy saints like it well.

Evening Prayer.

Dixit insipiens. Psal. liii.

THe foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable [illegible] their wickedness: there is none that doeth good.

3 God looked down from heaven upon the [illegible]

of men? to see if there were any that would
stand, and seek after God.
Nor they are all gone out of the way, they are
together become abominable: there is also none
that doeth good, no not one.
Are not they without understanding that work
wickedness: eating up my people as if they would
bread? they have not called upon God.
They were afraid where no fear was: for God
broken the bones of him that besieged thee;
hast put them to confusion, because God hath
rejected them.
Oh that the salvation were given unto Israel
of Sion: Oh that the Lord would deliver his
people out of captivity!
Then should Jacob rejoyce: and Israel should
right glad.

Deus, in nomine. Psal. liv.

Save me, O God, for thy Names sake: and a-
venge me in thy strength.
Hear my prayer, O God: and hearken unto the
words of my mouth.
For strangers are risen up against me: and ty-
rants, which have not God before their eyes, seek
my soul.
Behold, God is my helper: the Lord is with
them that uphold my soul.
He shall reward evil unto mine enemies: do-
thou them in thy truth.
An offering of a free heart will I give thee, and
praise thy Name, O Lord: because it is so com-
fortable.
For he hath delivered me out of all my trou-
ble: and mine eye hath seen his desire upon mine
enemies.

Exaudi, Deus. Psal. lv.

Hear my prayer, O God: and hide not thy self
from my petition.
Take heed unto me, and hear me: how I mourn
in my prayer, and am vexed.
The enemy crieth so, and the ungodly cometh
so fast: for they are minded to do me some mis-
chief, so maliciously are they set against me.
My heart is disquieted within me: and the fear
of death is fallen upon me.

5 Fear-

5 Fearfulness and trembling are come [illegible]
and an horrible dread hath overwhelmed me.
6 And I said, Oh that I had wings like [illegible]
for then would I flee away and be at rest.
7 Lo, then would I get me away far off: [illegible]
main in the wilderness.
8 I would make haste to escape: because [illegible]
stormy wind and tempest.
9 Destroy their tongues, O Lord, and [illegible]
them: for I have spied unrighteousness, and [illegible]
in the city.
10 Day and night they go about within the [illegible]
thereof: mischief also, and sorrow are in the [illegible]
of it.
11 Wickedness is therein: deceit and [illegible]
not out of their streets.
12 For it is not an open enemy, that hath [illegible]
me this dishonour: for then I could have been [illegible]
13 Neither was it mine adversary that did [illegible]
nifie himself against me: for then peradventure [illegible]
would have hid my self from him.
14 But it was even thou, my companion [illegible]
guide, and mine own familiar friend.
15 We took sweet counsel together: and [illegible]
in the house of God as friends.
16 Let death come hastily upon them, [illegible]
them go down quick into hell: for wickedness [illegible]
in their dwellings, and among them.
17 As for me, I will call upon God: [illegible]
Lord shall save me.
18 In the evening, and morning, and at [illegible]
day will I pray, and that instantly: and he [illegible]
hear my voice.
19 It is he that hath delivered my soul in [illegible]
from the battel that was against me: for there [illegible]
many with me.
20 Yea, even God that endureth for ever, [illegible]
hear me, and bring them down: for they will [illegible]
turn, nor fear God.
21 He laid his hands upon such as be at [illegible]
with him: and he brake his covenant.
22 The words of his mouth were softer than [illegible]
ter, having war in his heart: his words [illegible]
smoother then oyl, and yet be they very swords.
23 O cast thy burden upon the Lord, and he [illegible]
nourish thee: and shall not suffer the righteous [illegible]
fall for ever.
24 And as for them: thou, O God, shalt [illegible]
them into the pit of destruction.

The blood-thirsty, and deceitful men shall not [illegible] half their days: nevertheless, my trust shall [illegible] thee, O Lord.

Morning Prayer.

Miserere mei, Deus. Psal. lvi.

[illegible] merciful unto me, O God, for man goeth a[illegible] [illegible] to devour me: he is daily fighting, and [illegible] me.

[illegible] enemies are daily in hand to swallow me [illegible] they be many that fight against me, O thou [illegible] Highest.

[illegible] nevertheless, though I am sometime afraid: [illegible] I my trust in thee.

I will praise God, because of his word: I have [illegible] trust in God, and will not fear what flesh can [illegible] me.

They daily mistake my words: all that they [illegible] is to do me evil.

[illegible] hold all together, and keep themselves [illegible] and mark my steps, when they lay wait for [illegible]

[illegible] they escape for their wickedness: thou, O [illegible] in thy displeasure shalt cast them down.

[illegible] tellest my flittings, put my tears into thy [illegible]: are not these things noted in thy book?

Whensoever I call upon thee, then shall mine [illegible] be put to flight: this I know; for God is [illegible] side.

In Gods word will I rejoyce: in the Lords [illegible] will I comfort me.

Yea, in God have I put my trust: I will not [illegible] what man can do unto me.

Unto thee, O God, will I pay my vows: un[illegible] will I give thanks.

For thou hast delivered my soul from death, [illegible] my feet from falling: that I may walk before [illegible] the light of the living.

Miserere

Miserere mei, Deus. Psal. lvii.

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until this tyranny be over-past.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: for my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up, my glory; awake lute and harp: my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatness of thy mercy reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glory above all the earth.

Si vere utique. Psal. lviii.

ARe your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.

3 The ungodly are froward, even from their mother's womb: assoon as they are born, they go astray and speak lies.

4 They are as venemous as the poison of a serpent: even like the deaf adder, that stoppeth her ears;

5 Which refuseth to hear the voice of the charmer: charm he never so wisely.

6 Break

break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they bend their arrows, let them be rooted out.

Let them consume away like a snail, and be like untimely fruit of a woman: and let them not see the sun.

Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.

The righteous shall rejoyce when he seeth the vengeance; he shall wash his footsteps in the blood of the ungodly.

So that a man shall say, Verily there is a reward for the righteous: doubtless there is a God that judgeth the earth.

Evening Prayer.

Erbe me de inimicis. Psal. lix.

Deliver me from mine enemies, O God: defend me from them that rise up against me.

O deliver me from the wicked doers: and save me from the bloud-thirsty men.

For lo, they lie waiting for my soul: the mighty are gathered against me without any offence or fault of me, O Lord.

They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

They go to and fro in the evening: they grin like a dog, and run about through the city.

Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

But thou, O Lord, shalt have them in derision: thou shalt laugh all the heathen to scorn.

My strength will I ascribe unto thee: for thou art the God of my refuge.

God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

For the sin of their mouth, and for the words of their lips they shall be taken in their pride: and

why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat, and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for thou, O God, art my refuge and my merciful God.

Deus, repulisti nos. Psal. lx.

O God, thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee, that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice: I divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head; Juda is my lawgiver,

8 Moab is my washpot, over Edom will I cast my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast not thou cast us out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi, Deus. Psal. lxi.

Hear my crying, O God: give ear unto my prayer.
2 From the ends of the earth will I call upon thee: when my heart is in heaviness.
3 O set me up upon the rock that is higher then I: for thou hast been my hope, and a strong tower for me against the enemy.
4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.
5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy Name.
6 Thou shalt grant the King a long life: that his years may endure throughout all generations.
7 He shall dwell before God for ever: O prepare thy loving mercy and faithfulness, that they may preserve him.
8 So will I always sing praise unto thy Name: that I may daily perform my vows.

Morning Prayer.

Nonne Deo Psal. lxii.

MY soul truly waiteth still upon God: for of him cometh my salvation.
2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.
3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.
4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.
5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.
6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.
7 In God is my health and my glory: the rock of my might, and in God is my trust.
8 O put your trust in him always, ye people: pour

out your hearts before him, for God is our hope.
9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights: they are altogether lighter then vanity it self.
10 O truſt not in wrong and robbery, give not your ſelves unto vanity: if riches increaſe, ſet not your heart upon them.
11 God ſpake once, and twice I have alſo heard the ſame: That power belongeth unto God;
12 And that thou, Lord, art merciful: for thou rewardeſt every man according to his work.

Deus, Deus meus. Pſal. lxiij.

O God, thou art my God: early will I ſeek thee.
2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.
3 Thus have I looked for thee in holineſs: that I might behold thy power and glory.
4 For thy loving kindneſs is better then the life it ſelf: my lips ſhall praiſe thee.
5 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.
6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs: when my mouth praiſeth thee with joyful lips.
7 Have I not remembred thee in my bed: and thought upon thee when I was waking?
8 Becauſe thou haſt been my helper: therefore under the ſhadow of thy wings will I rejoyce.
9 My ſoul hangeth upon thee: thy right hand hath upholden me.
10 Theſe alſo that ſeek the hurt of my ſoul: they ſhall go under the earth.
11 Let them fall upon the edge of the ſword: that they may be a portion for foxes.
12 But the king ſhall rejoyce in God; all they also that ſwear by him, ſhall be commended: for the mouth of them that ſpeak lies ſhall be ſtopped.

Exaudi, Deus. Pſal. lxiv.

Hear my voice, O God, in my prayer: preſerve my life from fear of the enemy.
2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.
3 Who have whet their tongue like a ſword: and ſhoot out their arrows, even bit ter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They encourage themselves in mischief: and commune among themselves, how they may lay snares, and say that no man shall see them.

6 They imagine wickedness and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a great arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Evening Prayer.

To decet hymnus. Psal. lxv.

1 Thou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou merciful unto our sins.

4 Blessed is the man whom thou chooseſt, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the out-goings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little valleys thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs: and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs: and the little hills ſhall rejoyce on every ſide.

14 The folds ſhall be full of ſheep: the valleys alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

Jubilate Deo. Pſal. lxvi.

OBe joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee: ſing of thee, and praiſe thy Name.

4 O come hither and behold the works of God: how wonderful he is in his doing toward the children of men.

5 He turned the ſea into dry land: ſo that they went through the water on foot; there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people: and make the voice of his praiſe to be heard;

8 Who holdeth our ſoul in life: and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us, like as ſilver is tried.

10 Thou broughteſt us into the ſnare: and laidſt trouble upon our loyns.

11 Thou ſuffereſt men to ride over our heads: we went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will go into thine houſe with burnt-offerings: and will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-ſacrifices, with the

...of rams: I will offer bullocks and goats.
O come hither, and hearken, all ye that fear
and I will tell you what he hath done for my

I called unto him with my mouth: and gave
...ses with my tongue.
If I incline unto wickedness with mine heart:
Lord will not hear me.
But God hath heard me: and considered the
of my prayer.
Praised be God, who hath not cast out my
...: nor turned his mercy from me.

Deus misereatur. Psal. lxvii.

Od be merciful unto us, and bless us: and shew
us the light of his countenance, and be mer-
...to us;
That thy way may be known upon earth: thy
...health among all nations.
Let the people praise thee, O God: yea, let
the people praise thee.
O let the nations rejoyce and be glad: for thou
...judge the folk righteously, and govern the na-
...upon earth.
Let the people praise thee, O God: let all the
...ple praise thee.
Then shall the earth bring forth her increase: and
...even our own God, shall give us his blessing.
God shall bless us: and all the ends of the world
...fear him.

Morning Prayer.

Exurgat Deus. Psal. lxviii.

Let God arise, and let his enemies be scattered:
...let them also that hate him, flee before
...
Like as the smoke vanisheth, so shalt thou
...them away: and like as wax melteth at the
...so let the ungodly perish at the presence of
God.
But let the righteous be glad, and rejoyce be-

fore God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens, as it were upon an horse; praise him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarcenes.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men and multitude of the mighty are scattered abroad among the bulls of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war,

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lord,

33 Who sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderful art thou in thy holy places: even the God of Israel; he will give strength and power unto his people; blessed be God.

Evening Prayer.

Salvum me fac. Psal. lxix.

SAve me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more then the hairs of my head: they that are mine enemies, and would destroy me guiltless, are mighty.

5 I paid them the things that I never took: God, thou knowest my simpleness, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither

the deep ſwallow me up: and let not the pit ſhut her mouth upon me.

17 Hear me, O Lord, for thy loving kindneſs is comfortable: turn thee unto me according to the multitude of thy mercies.

18 And hide not thy face from thy ſervant, for I am in trouble: O haſte thee and hear me.

19 Draw nigh unto my ſoul, and ſave it: O deliver me becauſe of mine enemies.

20 Thou haſt known my reproof, my ſhame, and my diſhonour: mine adverſaries are all in thy ſight.

21 Thy rebuke hath broken my heart, I am full of heavineſs: I looked for ſome to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirſty, they gave me vineger to drink.

23 Let their table be made a ſnare to take themſelves withall: and let the things that ſhould have been for their wealth, be unto them an occaſion of falling.

24 Let their eyes be blinded that they ſee not: and ever bow thou down their backs.

25 Pour out thine indignation upon them: and let thy wrathful diſpleaſure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they perſecute him whom thou haſt ſmitten: and they talk how they may vex them whom thou haſt wounded.

28 Let them fall from one wickedneſs to another: and not come into thy righteouſneſs.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavineſs: thy help, O God, ſhall lift me up.

31 I will praiſe the name of God with a ſong: and magnifie it with thankſgiving.

32 This alſo ſhall pleaſe the Lord: better then a bullock that hath horns and hoofs.

33 The humble ſhall conſider this and be glad: ſeek ye after God, and your ſoul ſhall live.

34 For the Lord heareth the poor: and deſpiſeth not his priſoners.

35 Let heaven and earth praiſe him: the ſea and all that moveth therein.

36 For God will ſave Sion, and build the cities

of Juda: that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it: and they that love his Name, shall dwell therein.

Deus in adjutorium. Psal. lxx.

HAste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded, that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them for their reward be soon brought to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poor and in misery: haste thee unto me, O God.

6 Thou art my helper and my Redeemer: O Lord, make no long tarrying.

Morning Prayer.

In te, Domine, speravi. Psal. lxxi.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers womb, my praise shall be alway of thee.

6 I am

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness, O God, playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame, that seek to do me evil.

Deus

GIve the King thy judgments, O God: and thy righteousneſs unto the Kings ſon.
2 Then ſhall he judge thy people according unto right: and defend the poor.
3 The mountains alſo ſhall bring peace: and the little hills righteouſneſs unto the people.
4 He ſhall keep the ſimple folk by their right, defend the children of the poor, and puniſh the wrong-doer.
5 They ſhall fear thee, as long as the ſun and moon endureth: from one generation to another.
6 He ſhall come down like the rain into a fleece of wooll: even as the ſ drops that water the earth.
7 In his time ſhall the righteous flouriſh: yea, and abundance of peace, ſo long as the moon endureth.
8 His dominion ſhall be alſo from the one ſea to the other: and from the flood unto the worlds end.
9 They that dwell in the wilderneſs ſhall kneel before him: his enemies ſhall lick the duſt.
10 The kings of Tharſis, and of the iſles ſhall give preſents: the kings of Arabia and Saba ſhall bring gifts.
11 All kings ſhall fall down before him: all nations ſhall do him ſervice.
12 For he ſhall deliver the poor when he crieth: the needy alſo, and him that hath no helper.
13 He ſhall be favourable to the ſimple and needy: and ſhall preſerve the ſouls of the poor.
14 He ſhall deliver their ſouls from falſhood and wrong: and dear ſhall their blood be in his ſight.
15 He ſhall live, and unto him ſhall be given of the gold of Arabia: prayer ſhall be made ever unto him, and daily ſhall he be praiſed.
16 There ſhall be an heap of corn in the earth, high upon the hills: his fruit ſhall ſhake like Libanus, and ſhall be green in the city like graſs upon the earth.
17 His name ſhall endure for ever, his name ſhall remain under the ſun among the poſteritie: which ſhall be bleſſed through him, and all the heathen ſhall praiſe him.
18 Bleſſed be the Lord God, even the God of Iſrael: which onely doeth wondrous things;

and blessed be the name of his Majesty for
; and all the earth shall be filled with his Ma-
Amen, Amen.

Evening Prayer.

Tsam bonus Israel. Psal. lxxiii.

Truly God is loving unto Israel: even unto such
as are of a clean heart.
Nevertheless my feet were almost gone: my
steps had well-nigh slipt.
And why? I was grieved at the wicked: I do
see the ungodly in such prosperity.
For they are in no peril of death: but are lusty
and strong.
They come in no misfortune like other folk;
neither are they plagued like other men.
And this is the cause that they are so holden with
pride: and overwhelmed with cruelty.
Their eyes swell with fatness: and they do e-
ven what they lust.
They corrupt other, and speak of wicked blas-
phemy: their talking is against the most High.
For they stretch forth their mouth unto the
heaven: and their tongue goeth through the
world.
Therefore fall the people unto them: and
thereout suck they no small advantage.
Tush, say they, how should God perceive it:
is there knowledge in the most High?
Lo, these are the ungodly, these prosper in the
world, and these have riches in possession: and I
said, Then have I cleansed my heart in vain, and
washed mine hands in innocency.
All the day long have I been punished: and
chastened every morning.
Yea, and I had almost said even as they: but
lo, then I should have condemned the generation of
thy children.
Then thought I to understand this: but it was
too hard for me,
Until I went into the sanctuary of God: then
understood I the end of these men;
Namely, how thou dost set them in slippery
places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish and come to a fearful end!

19 Yea, even like as a dream when one awaketh, so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I, and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth, that I desire in comparison of thee.

25 My flesh, and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works in the gates of the daughter of Sion.

Ut quid, Deus? Psal. lxxiv.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased, and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuary.

5 Thine adversaries rore in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling-place of thy Name, even unto the ground.

...they said in their hearts, Let us make ha-
... them altogether: thus have they burnt up
... houses of God in the land.

9 We see not our tokens, there is not one pro-
... more: no, not one is there among us, that
...derstandeth any more.

10 O God, how long shall the adversary do
... dishonour: how long shall the enemy blas-
...me thy Name, for ever?

11 Why withdrawest thou thy hand: why pluck-
... thou not thy right hand out of thy bosom to
...me the enemy?

12 For God is my King of old: the help that is
...pon earth, he doeth it himself.

13 Thou didst divide the sea through thy power:
... brakest the heads of the dragons in the wa-
...

14 Thou smotest the heads of Leviathan in
...: and gavest him to be meat for the people
...e wilderness.

15 Thou broughtest out fountains and waters
... of the hard rocks: thou driedst up mighty
...

16 The day is thine, and the night is thine:
... hast prepared the light and the sun.

17 Thou hast set all the borders of the earth:
... hast made summer and winter.

18 Remember this, O Lord, how the enemy
... rebuked: and how the foolish people hath
...spised thy Name.

19 O deliver not the soul of thy turtle-dove un-
...o the multitude of the enemies: and forget not
... congregation of the poor for ever.

20 Look upon the covenant: for all the earth is
...l of darkness and cruel habitations.

21 O let not the simple go away ashamed: but
... the poor and needy give praise unto thy
...me.

22 Arise, O God, maintain thine own cause:
...member how the foolish man blaspheme thee
...ily.

23 Forget not the voice of thine enemies: the
...mption of them that hate thee, increaseth ever
...re and more.

Morning

Morning Prayer.

Confitebimur tibi. Pſal. lxxv.

UNto thee, O God, do we give thanks: yea, unto thee do we give thanks.
2 Thy Name alſo is ſo nigh: and that do thy wondrous works declare.
3 When I receive the congregration: I ſhall judge according unto right.
4 The earth is weak, and all the inhabiters thereof: I bear up the pillars of it.
5 I ſaid unto the fools, Deal not ſo madly: and to the ungodly, Set not up your horn.
6 Set not up your horn on high: and ſpeak not with a ſtiff neck.
7 For promotion cometh neither from the eaſt, nor from the weſt: nor yet from the ſouth.
8 And why? God is the judge: he putteth down one, and ſetteth up another.
9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the ſame.
10 As for the dregs thereof: all the ungodly of the earth ſhall drink them, and ſuck them out.
11 But I will talk of the God of Jacob: and praiſe him for ever.
12 All the horns of the ungodly alſo will I break: and the horns of the righteous ſhall be exalted.

Notus in Judæa. Pſal. lxxvi.

IN Jury is God known: his Name is great in Iſrael.
2 At Salem is his tabernacle: and his dwelling in Sion.
3 There brake he the arrows of the bow: the ſhield, the ſword, and the battel.
4 Thou art of more honour and might: than the hills of the robbers.
5 The proud are robbed, they have ſlept their ſleep: and all the men whoſe hands were mighty, have found thing.

6 At

At thy rebuke, O God of Jacob: both the chariot and horse are fallen.

Thou, even thou art to be feared: and who may stand in thy sight, when thou art angry?

Thou didst cause thy judgment to be heard from heaven: the earth trembled and was still,

When God arose to judgment: and to help all the meek upon earth.

The fierceness of man shall turn to thy praise: the fierceness of them shalt thou refrain.

Promise unto the Lord your God, and keep it, ye that are round about him: bring presents unto him that ought to be feared.

He shall refrain the spirit of princes: and is wonderful among the kings of the earth.

Voce mea ad Dominum. Psal. lxxvii.

I will cry unto God with my voice: even unto God will I cry with my voice, and he shall hearken unto me.

In the time of my trouble I sought the Lord: my sore ran, and ceased not in the night-season; my soul refused comfort.

When I am in heaviness, I will think upon God: when my heart is vexed, I will complain.

Thou holdest mine eyes waking: I am so feeble, that I cannot speak.

I have considered the days of old: and the years that are past.

I call to remembrance my song: and in the night commune with mine own heart, and search out my spirits.

Will the Lord absent himself for ever: and will he be no more intreated?

Is his mercy clean gone for ever: and is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious: and will he shut up his loving kindness in displeasure?

And I said, It is mine own infirmity: but I will remember the years of the right hand of the most Highest.

I will remember the works of the Lord: and call to mind thy wonders of old time.

I will think also of all thy works: and my talking shall be of thy doings.

Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thundered: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved and shook withall.

19 Thy way is in the sea, and thy paths in the great waters; and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Evening Prayer.

Attendite, populo. Psal. lxxviii.

HEar my law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old;

3 Which we have heard and known: and such as our fathers have told us;

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children;

6 That their posterity might know it: and the children which were yet unborn;

7 To the intent, that when they came up: they might shew their children the same;

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments;

9 And not to be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and whose spirit cleaveth not stedfastly unto God;

10 Like as the children of Ephraim: who being

armed, and carrying bows, turned themselves
in the day of battel.
10 They kept not the covenant of God: and would
not walk in his law;
11 But forgat what he had done: and the wonder-
ful works that he had shewed for them.
12 Marvellous things did he in the sight of our
fathers, in the land of Egypt: even in the field
of Zoan.
13 He divided the sea, and let them go through;
and made the waters to stand on an heap.
14 In the day-time also he led them with a
cloud: and all the night through with a light of
fire.
15 He clave the hard rocks in the wilderness: and
gave them drink thereof, as it had been out of the
great depth.
16 He brought waters out of the stony rock: so
that it gushed out like the rivers.
17 Yet for all this they sinned more against him:
and provoked the most Highest in the wilder-
ness.
18 They tempted God in their hearts: and re-
quired meat for their lust.
19 They spake against God also, saying: Shall
God prepare a table in the wilderness?
20 He smote the stony rock indeed, that the water
gushed out, and the streams flowed withall: but
can he give bread also, or provide flesh for his peo-
ple?
21 When the Lord heard this, he was wroth: so
the fire was kindled in Jacob, and there came up heavy
displeasure against Israel;
22 Because they believed not in God: and put not
their trust in his help.
23 So he commanded the clouds above: and opened
the doors of heaven.
24 He rained down manna also upon them for to
eat: and gave them food from heaven.
25 So man did eat angels food: for he sent them
meat enough.
26 He caused the east-wind to blow under hea-
ven: and through his power he brought in the south-
west-wind.
27 He rained flesh upon them as thick as dust: and
feathered fowls like as the sand of the sea.
28 He let it fall among their tents: even round
about their habitation.
29 So they did eat, and were well filled, for he
gave

gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and believed not his wondrous works.

33 Therefore their days did he consume in vanity, and their years in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy;

44 How he had wrought his miracles in Egypt, and his wonders in the field of Zoan.

45 He turned their waters into bloud: so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpiller: and their labour unto the grashopper.

48 He destroyed their vines with hail-stones: and their mulberry-trees with the frost.

49 He smote their cattel also with hail-stones: and their flocks with hot thunder-bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure and trouble: and sent evil angels among them.

51 He

50 He made a way to his indignation, and ſpared
not their ſoul from death: but gave their life over
to the peſtilence.
51 And ſmote all the firſt-born in Egypt: the
principal and mightieſt in the dwellings of
Cham.
52 But as for his own people, he led them forth
like ſheep: and carried them in the wilderneſs like
a flock.
53 He brought them out ſafely, that they ſhould
not fear: and overwhelmed their enemies with
the ſea.
54 And brought them within the borders of his
holy land: even to his mountain which he purcha-
ſed with his right hand.
55 He caſt out the heathen alſo before them:
divided their land to be divided among them for
an heritage, and made the tribes of Iſrael to dwell
in their tents.
56 So they tempted and diſpleaſed the moſt high
God: and kept not his teſtimonies;
57 But turned their backs, and fell away like
their forefathers: ſtarting aſide like a broken
bow.
58 For they grieved him with their hill-altars:
and provoked him to diſpleaſure with their images.
59 When God heard this, he was wroth: and took
great diſpleaſure at Iſrael;
60 So that he forſook the tabernacle in Silo:
even the tent that he had pitched among men.
61 He delivered their power into captivity: and
their beauty into the enemies hand.
62 He gave his people over alſo unto the ſword:
and was wroth with his inheritance.
63 The fire conſumed their young men: and their
maidens were not given to marriage.
64 Their prieſts were ſlain with the ſword: and
there were no widows to make lamentation.
65 So the Lord awaked as one out of ſleep: and
like a giant refreſhed with wine.
66 He ſmote his enemies in the hinder parts:
and put them to a perpetual ſhame.
67 He refuſed the tabernacle of Joſeph: and
choſe not the tribe of Ephraim;
68 But choſe the tribe of Juda: even the hill
of Sion which he loved.
69 And there he built his temple on high: and
laid the foundation of it like the ground which
he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart, and ruled them prudently with all his power.

Morning Prayer.

Deus, venerunt. Psal. lxxix.

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their bloud have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies, a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousie burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place.

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants bloud that is shed: be openly shewed upon the heathen before our sight.

12

11 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power, preserve thou those that are appointed to die.

12 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold into their bosom.

13 So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. lxxx.

1 Hear, O thou shepherd of Israel, thou that leadest Joseph like a sheep: shew thy self also, thou that sittest upon the cherubins.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by pluck off her grapes?

13 The wild boar out of the wood doth root it up: and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine;

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest strong for thy self.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the son of man, whom thou madest so strong for thine own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. lxxxi.

SIng we merrily unto God our strength: make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret: the merry harp with the lute.

3 Blow up the trumpet in the new-moon: even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony, when he came out of the land of Egypt, and he heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Hear, O my people, and I will assure thee, Israel: if thou wilt hearken unto me,

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lust: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways,

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour: and with honey out of the stony rock should I have satisfied thee.

Even

Evening Prayer.

Deus ſtetit. Pſal. lxxxii.

GOd ſtandeth in the congregation of princes: he is a judge among gods.
2 How long will ye give wrong judgment: and accept the perſons of the ungodly?
3 Defend the poor and fatherleſs: ſee that ſuch as be in need and neceſſity have right.
4 Deliver the out-caſt and poor: ſave them from the hand of the ungodly.
5 They will not be learned, nor underſtand, but walk on ſtill in darkneſs: all the foundations of the earth are out of courſe.
6 I have ſaid, Ye are gods: and ye are all the children of the moſt Higheſt.
7 But ye ſhall die like men: and fall like one of the princes.
8 Ariſe, O God, and judge thou the earth: for thou ſhalt take all heathen to thine inheritance.

Deus, quis ſimilis? Pſal. lxxxiii.

HOld not thy tongue, O God, keep not ſtill ſilence: refrain not thy ſelf, O God.
2 For lo, thine enemies make a murmuring: and they that hate thee, have lift up their head.
3 They have imagined craftily againſt thy people: and taken counſel againſt thy ſecret ones.
4 They have ſaid, Come, and let us root them out, that they be no more a people: and that the name of Iſrael may be no more in remembrance.
5 For they have caſt their heads together with one conſent: and are confederate againſt thee;
6 The tabernacles of the Edomites and the Iſhmaelites: the Moabites and Hagarens;
7 Gebal, and Ammon, and Amalek: the Philiſtines, with them that dwell at Tyre.
8 Aſſur alſo is joyned with them: and have holpen the children of Lot.
9 But do thou to them as unto the Madianites: unto Siſera, and unto Jabin, at the brook of Kiſon;

10 Who perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana;

12 Who say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the wind;

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy Name.

17 Let them be confounded and vexed evermore and more: let them be put to shame and perish.

18 And they shall know that thou whose Name is Jehovah: art onely the most Highest over all the earth.

Quam Dilecta! Psal. lxxxiv.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a door-keeper in the house of my God: then to dwell in the tents of ungodliness.

12 For

11 For the Lord God is a light and defence: the Lord will give grace and worship and no good thing will he withhold from them that live a godly life.
12 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti, Domine. Psal. lxxxv.

1 LORD, thou art become gracious unto thy land: thou hast turned away the captivity of Jacob.
2 Thou hast forgiven the offence of thy people: and covered all their sins.
3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathful indignation.
4 Turn us then, O God our Saviour: and let thine anger cease from us.
5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?
6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?
7 Shew us thy mercy, O Lord: and grant us thy salvation.
8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.
9 For his salvation is nigh them that fear him: that glory may dwell in our land.
10 Mercy and truth are met together: righteousness and peace have kissed each other.
11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.
12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.
13 Righteousness shall go before him: and he shall direct his going in the way.

Morning Prayer.

Inclina, Domine. Pſal. lxxxvi.

BOwe down thine ear, O Lord, and hear me: for I am poor, and in miſery.

2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

3 Be merciful unto me, O Lord: for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant: for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious: and of great mercy unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee: for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord: there is not one that can do as thou doeſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praiſe thy Name for evermore.

13 For great is thy mercy toward me: and thou haſt delivered my ſoul from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men have ſought after my ſoul, and have not ſet thee before their eyes.

15 But thou, O Lord God, art full of compaſſion and mercy: long-ſuffering, plenteous in goodneſs and truth.

16 O turn thee then unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

17 Shew

17 Shew some token upon me for good, that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

Fundamenta ejus. Psal. lxxxvii.

1 HEr foundations are upon the holy hills: the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou city of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall be rehearse: all my fresh springs shall be in thee.

Domine, Deus. Psal. lxxxviii.

1 O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave: who are out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindneſs be ſhewed in the grave: or thy faithfulneſs in deſtruction?

12 Shall thy wondrous works be known in the dark: and thy righteouſneſs in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early ſhall my prayer come before thee.

14 Lord, why abhorreſt thou my ſoul: and hideſt thou thy face from me?

15 I am in miſery, and like unto him that is at the point to die: even from my youth up thy terrours have I ſuffered with a troubled mind.

16 Thy wrathful diſpleaſure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compaſſed me together on every ſide.

18 My lovers and friends haſt thou put away from me: and hid mine acquaintance out of my ſight.

Evening Prayer.

Miſericordias Domini. Pſal. lxxxix.

MY ſong ſhall be alway of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou eſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant,

4 Thy ſeed will I eſtabliſh for ever: and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works: and thy truth in the congregation of the ſaints.

6 For who is he among the clouds: that ſhall be compared unto the Lord?

7 And what is he among the gods: that ſhall be like unto the Lord?

8 God is very greatly to be feared in the counſel of the ſaints: and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts, who is like unto thee: thy truth, moſt mighty Lord, is on every ſide.

10 Thou

Thou ruleſt the raging of the ſea : thou ſtil-
ſt the waves thereof when they ariſe.
10 Thou haſt ſubdued Egypt, and deſtroyed it :
thou haſt ſcattered thine enemies abroad with thy
mighty arm.
11 The heavens are thine, the earth alſo is thine :
thou haſt laid the foundation of the round world,
and all that therein is.
12 Thou haſt made the north and the ſouth : Ta-
bor and Hermon ſhall rejoyce in thy Name.
13 Thou haſt a mighty arm : ſtrong is thy hand,
and high is thy right hand.
14 Righteouſneſs and equity are the habitation
of thy ſeat : mercy and truth ſhall go before thy
face.
15 Bleſſed is the people, O Lord, that can re-
joyce in thee : they ſhall walk in the light of thy
countenance.
16 Their delight ſhall be daily in thy Name : and
in thy righteouſneſs ſhall they make their boaſt.
17 For thou art the glory of their ſtrength : and
in thy loving kindneſs thou ſhalt lift up our horns.
18 For the Lord is our defence : the holy One of
Iſrael is our King.
19 Thou ſpakeſt ſometime in viſions unto thy
ſaints, and ſaidſt : I have laid help upon one that is
mighty, I have exalted one choſen out of the people.
20 I have found David my ſervant : with my holy
oyl have I anointed him.
21 My hand ſhall hold him faſt : and my arm
ſhall ſtrengthen him.
22 The enemy ſhall not be able to do him vio-
lence : the ſon of wickedneſs ſhall not hurt him.
23 I will ſmite down his foes before his face : and
plague them that hate him.
24 My truth alſo and my mercy ſhall be with him :
and in my Name ſhall his horn be exalted.
25 I will ſet his dominion alſo in the ſea : and his
right hand in the floods.
26 He ſhall call me, Thou art my Father : my
God, and my ſtrong ſalvation.
27 And I will make him my firſt-born : higher
then the kings of the earth.
28 My mercy will I keep for him for evermore :
and my covenant ſhall ſtand faſt with him.
29 His ſeed alſo will I make to endure for ever :
and his throne as the days of heaven.
30 But if his children forſake my law : and walk
not in my judgments ;

32 If they break my ſtatutes, and keep not my commandments: I will viſit their offences with the rod, and their ſin with ſcourges.

33 Nevertheleſs, my loving kindneſs will I not utterly take from him: nor ſuffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have ſworn once by my holineſs, that I will not fail David.

35 His ſeed ſhall endure for ever: and his ſeat is like as the ſun before me.

36 He ſhall ſtand faſt for evermore as the moon: and as the faithfull witneſs in heaven.

37 But thou haſt abhorred, and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the covenant of thy ſervant: and caſt his crown to the ground.

39 Thou haſt overthrown all his hedges: and broken down his ſtrong holds.

40 All they that go by, ſpoil him: and he is become a reproch to his neighbours.

41 Thou haſt ſet up the right hand of his enemies: and made all his adverſaries to rejoyce.

42 Thou haſt taken away the edge of his ſword: and giveſt him not victory in the battel.

43 Thou haſt put out his glory: and caſt his throne down to the ground.

44 The days of his youth haſt thou ſhortned: and covered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelf, for ever: and ſhall thy wrath burn like fire?

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liveth, and ſhall not ſee death: and ſhall he deliver his ſoul from the hand of hell?

48 Lord, where are thy old loving kindneſſes: which thou ſwareſt unto David in thy truth?

49 Remember, Lord, the rebuke that thy ſervants have: and how I do bear in my boſom the rebukes of many people;

50 Wherewith thine enemies have blaſphemed thee, and ſlandered the footſteps of thine Anointed: Praiſed be the Lord for evermore. Amen, and Amen.

Morning

Morning Prayer.

Domine, refugium. Psal. xc.

LOrd, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

3 Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end as it were a tale that is told.

10 The days of our age are threescore years and ten, and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days: that we may apply our hearts unto wisdom.

13 Turn thee again, O Lord, at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

16 Shew thy servants thy work: and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Qui habitat. Psal. xci.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisom pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day;

6 For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou, Lord, art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy ways.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With long life will I satisfie him: and shew him my salvation.

Bonum est confiteri. Psal. xcii.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy Name, O most Highest;

2 To tell of thy loving kindness early in the morning: and of thy truth in the night-season;

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou, Lord, hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grass, and when all the workers of wickedness do flourish: then shall they be destroyed for ever; but thou, Lord, art the most Highest for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickedness shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousness in him.

Evening Prayer.

Dominus regnavit. Pſal. xciii.

THe Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himſelf with ſtrength.

2 He hath made the round world ſo ſure: that it cannot be moved.

3 Ever ſince the world began hath thy ſeat been prepared: thou art from everlaſting.

4 The flouds are riſen, O Lord, the flouds have lift up their voice: the flouds lift up their waves.

5 The waves of the ſea are mighty, and rage horribly: but yet the Lord, who dwelleth on high, is mightier.

6 Thy teſtimonies, O Lord, are very ſure: holineſs becometh thine houſe for ever.

Deus ultionum. Pſal. xciv.

O Lord God, to whom vengeance belongeth: thou God, to whom vengeance belongeth, ſhew thy ſelf.

2 Arile, thou Judge of the world: and reward the proud after their deſerving.

3 Lord, how long ſhall the ungodly: how long ſhall the ungodly triumph?

4 How long ſhall all wicked doers ſpeak ſo diſdainfully: and make ſuch proud boaſting?

5 They ſmite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the ſtranger: and put the fatherleſs to death.

7 And yet they ſay, Tuſh, the Lord ſhall not ſee: neither ſhall the God of Jacob regard it.

8 Take heed, ye unwiſe among the people: O ye fools, when will ye underſtand?

9 He that planted the ear, ſhall he not hear: or he that made the eye, ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Bleſſed

12 Blessed is the man whom thou chastenest, O Lord: and teachest him in thy law.
13 That thou mayest give him patience in time of adversity: until the pit be digged up for the ungodly.
14 For the Lord will not fail his people: neither will he forsake his inheritance;
15 Until righteousness turn again unto judgment: and all such as are true in heart shall follow it.
16 Who will rise up with me against the wicked: or who will take my part against the evil doers?
17 If the Lord had not helped me: it had not failed but my soul had been put to silence.
18 But when I said, My foot hath slipped: thy mercy, O Lord, held me up.
19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.
20 Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?
21 They gather them together against the soul of the righteous: and condemn the innocent bloud.
22 But the Lord is my refuge: and my God is the strength of my confidence.
23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Morning Prayer.

Venite, exultemus. Psal. xcv.

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.
2 Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms.
3 For the Lord is a great God: and a great King above all gods.
4 In his hand are all the corners of the earth: and the strength of the hills is his also.
5 The sea is his, and he made it: and his hands prepared the dry land.
6 O come, let us worship and fall down: and kneel before the Lord our maker.

7 For

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

9 When your fathers tempted me: proved me and saw my works.

10 Fourty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways;

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. xcvi.

O Sing unto the Lord a new song: sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and worship are before him: power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people: ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he who hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus

Dominus regnavit. Psal. xcvii.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher then all that are in the earth: thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyful gladness for such as are true-hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

Evening Prayer.

Cantate Domino. Psal. xcviii.

O Sing unto the Lord a new song: for he hath done marvellous things.

2 With his own right hand, and with his holy arm: hath he gotten himself the victory.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He

4 He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyful unto the Lord, all ye lands: sing, rejoyce and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms: O shew your selves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equity.

Dominus regnavit Psal. xcix.

THe Lord is King, be the people never so unpatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy Name: which is great, wonderful, and holy.

4 The Kings power loveth judgment, thou hast prepared equity: thou hast executed judgment, and righteousness in Jacob.

5 O magnifie the Lord our God: and fall down before his foot-stool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudy pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God: thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Psal. c.

Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God; it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Misericordiam & Judicium: Psal. ci.

MY song shall be of mercy and judgment: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look and high stomach: I will not suffer him.

8 Mine eyes look upon such as are faithful in the land: that they may dwell with me.

9 Whoso leadeth a godly life: he shall be my servant.

10 There shall no deceitful person dwell in my house: he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord.

Morning Prayer.

Domine, exaudi. Psal. cii.

HEar my prayer, O Lord: and let my cry come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

3 For my days are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass: so that I forget to eat my bread.

5 For the voice of my groning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping;

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My days are gone like a shadow: and I am withered like grass.

12 But thou, O Lord, shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majesty;

16 When the Lord shall build up Sion: and when his glory shall appear;

17 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

18 This shall be written for those that come after:

and the people which shall be born shall praise
Lord.
For he hath looked down from his sanctuary:
the heaven did the Lord behold the earth;
That he might hear the mournings of such as
captivity: and deliver the children appointed
death;
That they may declare the Name of the Lord
on: and his worship at Jerusalem;
When the people are gathered together: and
kingdoms also to serve the Lord.
He brought down my strength in my journey:
shortned my days.
But I said, O my God, take me not away in
midst of mine age: as for thy years, they endure
throughout all generations.
Thou, Lord, in the beginning hast laid the
undation of the earth: and the heavens are the
rk of thy hands.
They shall perish, but thou shalt endure: they
all wax old as doth a garment,
And as a vesture shalt thou change them, and
y shall be changed: but thou art the same, and
years shall not fail.
The children of thy servants shall continue:
their seed shall stand fast in thy sight.

Benedic, anima mea. Psal. ciii.

Praise the Lord, O my soul: and all that is with-
in me praise his holy Name.
Praise the Lord, O my soul: and forget not all
benefits;
Who forgiveth all thy sin: and healeth all thine
firmities;
Who saveth thy life from destruction: and
wneth thee with mercy and loving kindness;
Who satisfieth thy mouth with good things:
making thee young and lusty as an eagle.
The Lord executeth righteousness and judg-
ment: for all them that are oppressed with wrong.
He shewed his ways unto Moses: his works un-
to the children of Israel.
The Lord is full of compassion and mercy:
long-suffering, and of great goodness.
He will not alway be chiding: neither keepeth
his anger for ever.
He hath not dealt with us after our sins: nor
rewarded us according to our wickednesses.

11 For look how high the heaven is in comp
of the earth: so great is his mercy also towa
that fear him.

12 Look how wide also the east is from the we
so far hath he set our sins from us.

13 Yea, like as a father pitieth his own childre
even so is the Lord merciful unto them that fear h

14 For he knoweth whereof we are made: he
membreth that we are but dust.

15 The days of man are but as grass: for he flo
risheth as a flower of the field.

16 For as soon as the wind goeth over it, it
gone: and the place thereof shall know it no mo

17 But the merciful goodness of the Lord e
dureth for ever and ever upon them that fear h
and his righteousness upon childrens children;

18 Even upon such as keep his covenant: a
think upon his commandments to do them.

19 The Lord hath prepared his seat in heave
and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye th
excel in strength: ye that fulfil his commandme
and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servan
of his that do his pleasure.

22 O speak good of the Lord, all ye works of h
in all places of his dominion: praise thou the Lor
O my soul.

Evening Prayer.

Benedic, anima mea. Psal. civ.

PRaise the Lord, O my soul: O Lord my Go
thou art become exceeding glorious, thou a
clothed with majesty and honour.

2 Thou deckest thy self with light as it were wi
a garment: and spreadest out the heavens like
curtain.

3 Who layeth the beams of his chambers in th
waters: and maketh the clouds his chariot, an
walketh upon the wings of the wind.

4 He maketh his angels spirits: and his minist
a flaming fire.

5 He laid the foundations of the earth: that i
never should move at any time.

6 Thou coveredst it with the deep like as with a
ment: the waters stand in the hills.
7 At thy rebuke they flee: at the voice of thy
der they are afraid.
8 They go up as high as the hills, and down to
valleys beneath: even unto the place which thou
appointed for them.
9 Thou hast set them their bounds which they shall
pass: neither turn again to cover the earth.
10 He sendeth the springs into the rivers: which
among the hills.
11 All beasts of the field drink thereof: and
wild asses quench their thirst.
12 Beside them shall the fowls of the air have
habitation: and sing among the branches.
13 He watereth the hills from above: the earth is
ed with the fruit of thy works.
14 He bringeth forth grass for the cattel: and
herb for the service of men.
15 That he may bring food out of the earth, and
e that maketh glad the heart of man: and oyl
ake him a cheerful countenance, and bread to
engthen mans heart.
16 The trees of the Lord also are full of sap: even
cedars of Libanus which he hath planted
17 Wherein the birds make their nests: and the
rees are a dwelling for the stork.
18 The high hills are a refuge for the wild goats:
so are the stony rocks for the conies.
19 He appointed the moon for certain seasons:
the sun knoweth his going down.
20 Thou makest darkness that it may be night:
rein all the beasts of the forest do move.
21 The lions roring after their prey: do seek
r meat from God.
22 The sun ariseth, and they get them away toge-
r: and lay them down in their dens.
23 Man goeth forth to his work, and to his la-
r: until the evening.
24 O Lord, how manifold are thy works: in wis-
m hast thou made them all, the earth is full of
y riches.
25 So is the great and wide sea also: wherein are
o creeping innumerable, both small and great
sts.
26 There go the ships, and there is that Leviathan:
om thou hast made to take his pastime therein.
27 These wait all upon thee: that thou mayest
e them meat in due season.

28 When

28 When thou giveſt it them, they gathe
when thou openeſt thy hand, they are filled w
good.

29 When thou hideſt thy face, they are troub
when thou takeſt away their breath, they die,
are turned again to their dust.

30 When thou letteſt thy breath go forth, t
ſhall be made: and thou ſhalt renew the face o
earth.

31 The glorious Majeſty of the Lord ſhall end
for ever: the Lord ſhall rejoyce in his works.

32 The earth ſhall tremble at the look of him
he do but touch the hills, they ſhall ſmoke.

33 I will ſing unto the Lord as long as I live
will praiſe my God while I have my being.

34 And ſo ſhall my words pleaſe him: my
ſhall be in the Lord.

35 As for ſinners, they ſhall be conſumed out
the earth, and the ungodly ſhall come to an en
praiſe thou the Lord, O my ſoul, praiſe the Lord.

Morning Prayer.

Confitemini Domino. Pſal. cv.

O Give thanks unto the Lord, and call upon h
Name: tell the people what things he ha
done.

2 O let your ſongs be of him, and praiſe him: a
let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart
them rejoyce that ſeek the Lord.

4 Seek the Lord and his ſtrength: ſeek his fa
evermore.

5 Remember the marvellous works that he ha
done: his wonders and the judgments of h
mouth;

6 O ye ſeed of Abraham his ſervant: ye childr
of Jacob his choſen.

7 He is the Lord our God: his judgments are i
all the world.

8 He hath been alway mindful of his covena
and promiſe: that he made to a thouſand genera
ons;

even the covenant that he made with Abraham:
he oath that he ſware unto Iſaac;
And appointed the ſame unto Jacob for a law:
to Iſrael for an everlaſting teſtament,
ſaying, Unto thee will I give the land of Ca-
the lot of your inheritance.
When there were yet but a few of them: and
ſtrangers in the land;
What time as they went from one nation to
her: from one kingdom to another people;
He ſuffered no man to do them wrong: but re-
ed even kings for their ſakes.
Touch not mine Anointed: and do my pro-
s no harm.
Moreover he called for a dearth upon the land:
deſtroyed all the proviſion of bread.
But he had ſent a man before them: even Jo-
, who was ſold to be a bond-ſervant;
Whoſe feet they hurt in the ſtocks: the iron
ered into his ſoul;
Until the time came that his cauſe was known:
word of the Lord tried him.
The king ſent, and delivered him: the prince
the people let him go free.
He made him lord alſo of his houſe: and ruler
all his ſubſtance;
That he might inform his princes after his
: and teach his ſenatours wiſdom.
Iſrael alſo came into Egypt: and Jacob was a
nger in the land of Ham.
And he increaſed his people exceedingly: and
ade them ſtronger then their enemies;
Whoſe heart turned ſo, that they hated his
ople: and dealt untruly with his ſervants.
Then ſent he Moſes his ſervant: and Aaron
om he had choſen.
And theſe ſhewed his tokens among them: and
onders in the land of Ham.
He ſent darkneſs, and it was dark: and they
ere not obedient unto his word.
He turned their waters into bloud: and ſlew
eir fiſh.
Their land brought forth frogs: yea, even in
eir kings chambers.
He ſpake the word, and there came all manner
flies: and lice in all their quarters.
He gave them hail-ſtones for rain: and flames
fire in their land.
He ſmote their vines alſo, and fig-trees:

and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came, and caterpillers innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night-season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

41 For why? he remembred his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladness;

43 And gave them the lands of the heathen: and they took the labours of the people in possession;

44 That they might keep his statutes: and observe his laws.

Evening Prayer.

Confitemini Domino. Psal. cvi.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Who can express the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgment: and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt; per-

ther kept they thy great goodneſs in remem-
ance: but were diſobedient at the ſea, even at
the Red ſea.
8 Nevertheleſs, he helped them for his Names
ake: that he might make his power to be known.
9 He rebuked the Red ſea alſo, and it was dried
up: ſo he led them through the deep, as through a
wilderneſs.
10 And he ſaved them fromthe adverſaries hand:
and delivered them from the hand of the enemy.
11 As for thoſe that troubled them, the waters o-
verwhelmed them: there was not one of them left.
12 Then believed they his words: and ſang praiſe
unto him.
13 But within a while they forgat his works: and
would not abide his counſel.
14 But luſt came upon them in the wilderneſs:
and they tempted God in the deſert.
15 And he gave them their deſire: and ſent lean-
neſs withall into their ſoul.
16 They angred Moſes alſo in the tents: and
Aaron the ſaint of the Lord.
17 So the earth opened and ſwallowed up Dathan:
and covered the congregation of Abiram.
18 And the fire was kindled in their company:
the flame burnt up the ungodly.
19 They made a calf in Horeb: and worſhipped
the molten image.
20 Thus they turned their glory: into the ſimi-
litude of a calf that eateth hay.
21 And they forgat God their Saviour: who had
done ſo great things in Egypt;
22 Wondrous works in the land of Ham: and
fearful things by the Red ſea.
23 So he ſaid, he would have deſtroyed them, had
not Moſes his choſen ſtood before him in the gap:
to turn away his wrathful indignation, leſt he ſhould
deſtroy them.
24 Yea, they thought ſcorn of that pleaſant land:
and gave no credence unto his word.
25 But murmured in their tents: and hearkened
not unto the voice of the Lord.
26 Then lift he up his hand againſt them: to o-
verthrow them in the wilderneſs;
27 To caſt out their ſeed among the nations:
and to ſcatter them in the lands.
28 They joyned themſelves unto Baal-peor: and
ate the offerings of the dead.
29 Thus they provoked him to anger with their

own inventions: and the plague was great among them.

30 Then stood up Phinees and prayed: and so the plague ceased.

31 And that was counted unto him for righteousness: among all posterities for evermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes;

33 Because they provoked his spirit: so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them;

35 But were mingled among the heathen: and learned their works.

36 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils,

37 And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them were lords over them.

41 Their enemies oppressed them: and had them in subjection.

42 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless, when he saw their adversity: he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captive, to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

Morning

Morning Prayer.

Confitemini Domino. Psal. cvii.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy;

3 And gathered them out of the lands, from the east and from the west: from the north and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in;

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble; and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

9 For he satisfieth the empty soul: and filleth the hungry soul with goodness;

10 Such as sit in darkness and in the shadow of death: being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble: he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass: and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickedness.
18 Their soul abhorred all manner of meat: and they were even hard at deaths door.
19 So when they cried unto the Lord in their trouble: he delivered them out of their distress.
20 He sent his word, and healed them: and they were saved from their destruction.
21 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!
22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness!
23 They that go down to the sea in ships: and occupy their business in great waters,
24 These men see the works of the Lord: and his wonders in the deep.
25 For at his word the stormy wind ariseth: which lifteth up the waves thereof.
26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.
27 They reel to and fro, and stagger like a drunken man: and are at their wits end.
28 So when they cry unto the Lord in their trouble: he delivereth them out of their distress.
29 For he maketh the storm to cease: so that the waves thereof are still.
30 Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.
31 O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!
32 That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!
33 Who turneth the floods into a wilderness: and drieth up the water-springs.
34 A fruitful land maketh he barren: for the wickedness of them that dwell therein.
35 Again he maketh the wilderness a standing water: and water-springs of a dry ground.
36 And there he setteth the hungry: that they may build them a city to dwell in.
37 That they may sow their land, and plant vineyards: to yield them fruits of increase.
38 He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

39 And

39 And again when they are minished and brought low: through oppression, through any plague or trouble;

40 Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness;

41 Yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoyce: and the mouth of all wickedness shall be stopped.

43 Whoso is wise, will ponder these things: and they shall understand the loving kindness of the Lord.

Evening Prayer.

Paratum cor meum. Psal. cviii.

O God, my heart is ready, my heart is ready: I will sing and give praise with the best member that I have.

2 Awake, thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercy is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self, O God, above the heavens: and thy glory above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness: I will rejoyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe; upon Philistia will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudum. Psal. cix.

HOld not thy tongue, O God of my praise: for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.

7 Let his days be few: and let another take his office.

8 Let his children be fatherless: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pity him: nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed: and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memorial of them from off the earth;

15 And that because his mind was not to do good: but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing, like as with a raiment: and it shall come into his bowels like water, and like oyl into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withall.

19 Let

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name: for sweet is thy mercy

21 O deliver me, for I am helpless and poor: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grashopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatness.

24 I became also a reproch unto them: they that looked upon me, shaked their heads.

25 Help me, O Lord, my God: O save me according to thy mercy.

26 And they shall know, how that this is thy hand: and that thou, Lord, hast done it.

27 Though they curse, yet bless thou: and let them be confounded that rise up against me; but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poor: to save his soul from unrighteous judges.

Morning Prayer.

Dixit Dominus. Psal. cx.

THe Lord said unto my Lord: Sit thou on my right hand, until I make thine enemies thy foot-stool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the womb of the morning.

4 The Lord sware, and will not repent: thou art a Priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countreys.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. Psal. cxi.

I Will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

Beatus vir. Psal. cxii.

BLessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt, and believeth in the Lord.
8 His heart is ſtabliſhed, and will not ſhrink: until he ſee his deſire upon his enemies.
9 He hath diſperſed abroad, and given to the poor: and his righteouſneſs remaineth for ever; his horn ſhall be exalted with honour.
10 The ungodly ſhall ſee it, and it ſhall grieve him: he ſhall gnaſh with his teeth, and conſume away; the deſire of the ungodly ſhall periſh.

Laudate, pueri. Pſal. cxiii.

PRaiſe the Lord, ye ſervants: O praiſe the Name of the Lord.
2 Bleſſed be the Name of the Lord: from this time forth for evermore.
3 The Lords Name is praiſed: from the riſing up of the ſun, unto the going down of the ſame.
4 The Lord is high above all heathen: and his glory above the heavens.
5 Who is like unto the Lord our God, that hath his dwelling ſo high: and yet humbleth himſelf to behold the things that are in heaven and earth?
6 He taketh up the ſimple out of the duſt: and lifteth the poor out of the mire,
7 That he may ſet him with the princes: even with the princes of his people.
8 He maketh the barren woman to keep houſe: and to be a joyful mother of children.

Evening Prayer.

In exitu Iſrael. Pſal. cxiv.

WHen Iſrael came out of Egypt: and the houſe of Jacob from among the ſtrange people,
2 Juda was his ſanctuary: and Iſrael his dominion.
3 The ſea ſaw that and fled: Jordan was driven back.
4 The mountains ſkipped like rams: and the little hills like young ſheep.
5 What aileth thee, O thou ſea, that thou fleddeſt? and thou Jordan, that thou waſt driven back?
6 Ye mountains, that ye ſkipped like rams: and ye little hills like young ſheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Who turned the hard rock into a standing water: and the flint-stone into a springing well.

Non nobis, Domine. Psal. cxv.

NOt unto us, O Lord, not unto us, but unto thy Name give the praise: for thy loving mercy, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done what hath pleased him.

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouths and speak not: eyes have they and see not.

6 They have ears and hear not: noses have they and smell not.

7 They have hands and handle not, feet have they and walk not: neither speak they through their throat.

8 They that make them are like unto them: and so are all such as put their trust in them.

9 [illegible] thou house of Israel, trust thou in the Lord: he is [illegible] succour and defence.

10 [illegible] of Aaron, put your trust in the Lord: he is [illegible] defender.

11 [illegible] put your trust in the Lord: he is [illegible] defender.

12 The Lord [illegible] mindful of us, and he shall bless us: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: who made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Morni

Morning Prayer.

Dilexi, quoniam. Psal. cxvi.

I Am well pleased: that the Lord hath heard the voice of my prayer:

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Laudate

Laudate Dominum. Psal. cxvii.

O Praise the Lord, all ye heathen: praise him all ye nations.
2 For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. Psal. cxviii.

O Give thanks unto the Lord, for he is gracious: because his mercy endureth for ever.
2 Let Israel now confess, that he is gracious: and that his mercy endureth for ever.
3 Let the house of Aaron now confess: that his mercy endureth for ever.
4 Yea, let them now that fear the Lord, confess: that his mercy endureth for ever.
5 I called upon the Lord in trouble: and the Lord heard me at large.
6 The Lord is on my side: I will not fear what man doeth unto me.
7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.
8 It is better to trust in the Lord: than to put any confidence in man.
9 It is better to trust in the Lord: than to put any confidence in princes.
10 All nations compassed me round about: but in the Name of the Lord will I destroy them.
11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.
12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.
13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.
14 The Lord is my strength and my song: and is become my salvation.
15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.
16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to pass.
17 I shall not die, but live: and declare the works of the Lord.

18 The Lord hath chaſtened and corrected me: but he hath not given me over unto death.
19 Open me the gates of righteouſneſs: that I may go into them, and give thanks unto the Lord.
20 This is the gate of the Lord: the righteous ſhall enter into it.
21 I will thank thee, for thou haſt heard me: and art become my ſalvation.
22 The ſame ſtone which the builders refuſed: is become the head-ſtone in the corner.
23 This is the Lords doing: and it is marvellous in our eyes.
24 This is the day which the Lord hath made: we will rejoyce and be glad in it.
25 Help me now, O Lord: O Lord, ſend us now proſperity.
26 Bleſſed be he that cometh in the Name of the Lord: we have wiſhed you good luck, ye that are of the houſe of the Lord.
27 God is the Lord who hath ſhewed us light: bind the ſacrifice with cords, yea, even unto the horns of the altar.
28 Thou art my God, and I will thank thee: thou art my God, and I will praiſe thee.
29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Evening Prayer.

Beati Immaculati. Pſal. cxix.

BLeſſed are thoſe that are undefiled in the way: and walk in the law of the Lord.
2 Bleſſed are they that keep his teſtimonies: and ſeek him with their whole heart.
3 For they who do no wickedneſs: walk in his ways.
4 Thou haſt charged: that we ſhall diligently keep thy commandments.
5 O that my ways were made ſo direct: that I might keep thy ſtatutes!
6 So ſhall I not be confounded: while I have reſpect unto all thy commandments.
7 I will thank thee with an unfeigned heart: when I ſhall have learned the judgments of thy righteouſneſs.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corriget.

WHerewithall shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sin against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy ways.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue servo tuo.

O Do well unto thy servant: that I may live and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgments.

5 Thou hast rebuked the proud: and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellers.

Adhæsit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my ways, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.
5 Take from me the way of lying: and cause thou me to make much of thy law.
6 I have chosen the way of truth: and thy judgments have I laid before me.
7 I have stuck unto thy testimonies: O Lord, confound me not.
8 I will run the way of thy commandments: when thou hast set my heart at liberty.

Morning Prayer.

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keep it unto the end.
2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.
3 Make me to go in the path of thy commandments: for therein is my desire.
4 Incline my heart unto thy testimonies: and not to covetousness.
5 O turn away mine eyes, lest they behold vanity: and quicken thou me in thy way.
6 O stablish thy word in thy servant: that I may fear thee.
7 Take away the rebuke that I am afraid of: for thy judgments are good.
8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

LEt thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.
2 So shall I make answer unto my blasphemers: for my trust is in thy word.
3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.
4 So shall I alway keep thy law: yea, for ever and ever.
5 And I will walk at liberty: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments which I have loved.

8 My hands also will I lift up unto thy commandments which I have loved: and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud have had me exceedingly in derision: yet have I not shrinked from thy law.

4 For I remembred thine everlasting judgments, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

THou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance: and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time: to keep thy commandments.

5 The congregations of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.

O learn me true understanding and knowledge:
I have believed thy commandments.
Before I was troubled, I went wrong: but now
I kept thy word.
Thou art good and gracious: O teach me thy
statutes.
The proud have imagined a lie against me: but
will keep thy commandments with my whole heart.
Their heart is as fat as brawn: but my delight
been in thy law.
It is good for me that I have been in trouble:
I may learn thy statutes.
The lawof thy mouth is dearer unto me: then
housands of gold and silver.

Evening Prayer.

Manus tuæ fecerunt me.

THy hands have made me, and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 How

4 How many are the days of thy servant: w
wilt thou be avenged of them that persecute me
5 The proud have digged pits for me: which
not after thy law.
6 All thy commandments are true: they perse
me falsely, O be thou my help.
7 They had almost made an end of me upon e
but I forsook not thy commandments.
8 O quicken me after thy loving kindness: and
shall I keep the testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word: endureth for ever in he
ven.
2 Thy truth also remaineth from one generatio
to another: thou hast laid the foundation of t
earth, and it abideth.
3 They continue this day according to thine o
dinance: for all things serve thee.
4 If my delight had not been in thy law: I shou
have perished in my trouble.
5 I will never forget thy commandments: fo
with them thou hast quickened me.
6 I am thine, O save me: for I have sought thy
commandments.
7 The ungodly laid wait for me to destroy me:
but I will consider thy testimonies.
8 I see that all things come to an end: but thy
commandment is exceeding broad.

Quomodo dilexi!

LOrd, what love have I unto thy law: all the day
long is my study in it.
2 Thou through thy commandments hast made me
wiser then mine enemies: for they are ever with me.
3 I have more understanding then my teachers:
for thy testimonies are my study.
4 I am wiser then the aged: because I keep thy
commandments.
5 I have refrained my feet from every evil way:
that I may keep thy word.
6 I have not shrunk from thy judgments: for thou
teachest me.
7 O how sweet are thy words unto my throat: yea,
sweeter them hony unto my mouth.
8 Through thy commandments I get understanding:
therefore I hate all evil ways.

Morning

Morning Prayer.

Lucerna pedibus meis.

Thy word is a lantern unto my feet: and a light unto my paths.
I have sworn, and am stedfastly purposed: to keep thy righteous judgments.
I am troubled above measure: quicken me, O Lord, according to thy word.
Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgments.
My soul is alway in my hand: yet do I not forget thy law.
The ungodly have laid a snare for me: but yet swerved not from thy commandments.
Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.
I have applied my heart to fulfil thy statutes always: even unto the end.

Iniquos odio habui.

I hate them that imagine evil things: but thy law do I love.
Thou art my defence and shield: and my trust is in thy word.
Away from me, ye wicked: I will keep the commandments of my God.
O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.
Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.
Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.
Thou puttest away all the ungodly of the earth like dross: therefore I love thy testimonies.
My flesh trembleth for fear of thee: and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right: give me not over unto mine oppressours.

2 Make thou thy servant to delight in that wh is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for t health: and for the word of thy righteousness.

4 O deal with thy servant according unto th loving mercy: and teach me thy statutes.

5 I am thy servant, O grant me understanding that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand for they have destroyed thy law.

7 For I love thy commandments: above gold a precious stone.

8 Therefore hold I strait all thy commandment and all false ways I utterly abhor.

Mirabilia.

THy testimonies are wonderful: therefore do my soul keep them.

2 When thy word goeth forth: it giveth lig and understanding unto the simple.

3 I opened my mouth, and drew in my breath for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me as thou usest to do unto those that love thy Name.

5 Order my steps in thy word: and so shall wickedness have dominion over me.

6 O deliver me from the wrongful dealings o men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon th servant: and teach me thy statutes.

8 Mine eyes gush out with water: because me keep not thy law.

Justus es, Domine.

RIghteous art thou, O Lord: and true is th judgment.

2 The testimonies that thou hast commanded are exceeding righteous and true.

3 My zeal hath even consumed me: because mi enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and t servant loveth it.

5 I am small, and of no reputation: yet do I forget thy commandments.

6 Thy righteousness is an everlasting righteo ness: and thy law is the truth.

7 Trou

Trouble and heavineſs have taken hold upon me: yet is my delight in thy commandments.
The righteouſneſs of thy teſtimonies is everlasting: O grant me underſtanding, and I ſhall live.

Evening Prayer.

Clamavi In toto corde meo.

Call with my whole heart: hear me, O Lord, I will keep thy ſtatutes.
Yea, even unto thee do I call: help me, and I shall keep thy teſtimonies.
Early in the morning do I cry unto thee: for in thy word is my truſt.
Mine eyes prevent the night-watches: that I might be occupied in thy words.
Hear my voice, O Lord, according unto thy loving kindneſs: quicken me according as thou art wont.
They draw nigh that of malice perſecute me: they are far from thy law.
Be thou nigh at hand, O Lord: for all thy commandments are true.
As concerning thy teſtimonies, I have known long ſince: that thou haſt grounded them for ever.

Vide humilitatem.

Conſider mine adverſity, and deliver me: for I do not forget thy law.
Avenge thou my cauſe, and deliver me: quicken me according to thy word.
Health is far from the ungodly: for they regard not thy ſtatutes.
Great is thy mercy, O Lord: quicken me as thou art wont.
Many there are that trouble me, and perſecute me: yet do I not ſwerve from thy teſtimonies.
It grieveth me when I ſee the tranſgreſſours: becauſe they keep not thy law.
Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving kindneſs.
Thy word is true from everlaſting: all the judgments of thy righteouſneſs endure for ever.

Principes

Principes persecuti sunt.

PRinces have persecuted me without a cause: my heart standeth in aw of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgments shall help me.

8 I have gone astray like a sheep that is lost: O seek thy servant, for I do not forget thy commandments.

Morning Prayer.

Ad Dominum. Psal. cxx.

WHen I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What

3 What reward ſhall be given or done unto thee,
or ſalſe tongue: even mighty and ſharp arrows,
with hot burning coals.
5 Wo is me that I am conſtrained to dwell with
Mech: and to have my habitation among the tents
of Kedar.
6 My ſoul hath long dwelt among them: that are
enemies unto peace.
7 I labour for peace, but when I ſpeak unto them
thereof: they make them ready to battel.

Levavi oculos. Pſal. cxxi.

1 I will lift up mine eyes unto the hills; from
whence cometh my help.
2 My help cometh even from the Lord: who hath
made heaven and earth.
3 He will not ſuffer thy foot to be moved: and
he that keepeth thee will not ſleep.
4 Behold, he that keepeth Iſrael: ſhall neither
ſlumber nor ſleep.
5 The Lord himſelf is thy keeper: the Lord is
thy defence upon thy right hand;
6 So that the ſun ſhall not burn thee by day: nei-
ther the moon by night.
7 The Lord ſhall preſerve thee from all evil: yea,
it is even he that ſhall keep thy ſoul.
8 The Lord ſhall preſerve thy going out, and thy
coming in: from this time forth for evermore.

Lætatus ſum. Pſal. cxxii.

1 I was glad when they ſaid unto me: We will go
into the houſe of the Lord.
2 Our feet ſhall ſtand in thy gates: O Jeruſalem.
3 Jeruſalem is built as a city: that is at unity in
itſelf.
4 For thither the tribes go up, even the tribes of
the Lord: to teſtifie unto Iſrael, to give thanks un-
to the Name of the Lord.
5 For there is the ſeat of judgment: even the ſeat
of the houſe of David.
6 O pray for the peace of Jeruſalem: they ſhall
proſper that love thee.
7 Peace be within thy walls: and plenteouſneſs
within thy palaces.
8 For my brethren and companions ſakes: I will
wiſh thee proſperity.
9 Yea, becauſe of the houſe of the Lord our God:
I will ſeek to do thee good.

Ad te levavi oculos meos. Psal. cxxiii.

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornful reproof of he wealthy: and with the despiteful'nes's of the proud.

Nisi quia Dominus. Psal. cxxiv.

IF the Lord himself had not been on our side, now may Israel say: if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: who hath made heaven and earth.

Qui confidunt. Psal. cxxv.

THey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers, but peace shall be upon Israel.

Evening

Evening Prayer.

In convertendo. Psal. cxxvi.

WHen the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtless come again with joy, and bring his sheaves with him.

Nisi Dominus. Psal. cxxvii.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the city: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. Psal. cxxviii.

BLessed are all they that fear the Lord: and walk in his ways.

2 For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine: upon the walls of thine house.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnaverunt. Psal. cxxix.

MAny a time have they fought against me from my youth up: may Israel now say.

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.

De profundis. Psal. cxxx.

OUt of the deep have I called unto thee, O Lord: Lord, hear my voice.

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Domine,

Domine, non est. Psal. cxxxi.

LOrd, I am not high-minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel trust in the Lord: from this time forth for evermore.

Morning Prayer.

Memento, Domine. Psal. cxxxii.

LOrd, remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

3 I will not come within the tabernacle of mine house: nor climb up into my bed;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber:

5 Until I find out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their chil-

dren also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase: and will satisfie her poor with bread.

17 I will deck her priests with health: and her saints shall rejoyce and sing.

18 There shall I make the horn of David to florish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Ecce, quam bonum. Psal. cxxxiii.

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessing: and life for evermore.

Ecce nunc. Psal. cxxxiv.

BEhold now, praise the Lord: all ye servants of the Lord;

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuary: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate Nomen. Psal. cxxxv.

OPraise the Lord, and ye the Name of the Lord: praise it, O ye servants of the Lord;

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings;

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Canaan;

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever: so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouths, and speak not: eyes have they, but they see not.

17 They have ears, and yet they hear not: neither is there any breath in their mouths.

18 They that make them are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: who dwelleth at Jerusalem.

Evening Prayer.

Confitemini. Psal. cxxxvi.

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who onely doeth great wonders: for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.
7 Who hath made great lights: for his mercy endureth for ever;
8 The sun to rule the day: for his mercy endureth for ever;
9 The moon and the stars to govern the night: for his mercy endureth for ever.
10 Who smote Egypt with their first-born: for his mercy endureth for ever;
11 And brought out Israel from among them: for his mercy endureth for ever;
12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.
13 Who divided the Red sea in two parts: for his mercy endureth for ever;
14 And made Israel to go through the midst of it: for his mercy endureth for ever.
15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.
16 Who led his people through the wilderness: for his mercy endureth for ever.
17 Who smote great kings: for his mercy endureth for ever;
18 Yea, and slew mighty kings: for his mercy endureth for ever;
19 Sehon king of the Amorites: for his mercy endureth for ever;
20 And Og the king of Basan: for his mercy endureth for ever;
21 And gave away their land for an heritage: for his mercy endureth for ever;
22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.
23 Who remembred us when we were in trouble: for his mercy endureth for ever;
24 And hath delivered us from our enemies: for his mercy endureth for ever.
25 Who giveth food to all flesh: for his mercy endureth for ever.
26 O give thanks unto the God of heaven: for his mercy endureth for ever.
26 O give thanks unto the Lord of lords: for his mercy endureth for ever.

Super flumina. Psal. cxxxvii.

BY the waters of Babylon we sat down and wept: when we remembred thee, O Sion.

2 As for our harps, we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melody in our heaviness: Sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be, that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. cxxxviii.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever, despise not then the works of thine own hands.

Morning Prayer.

Domine, probasti. Psal. cxxxix.

O Lord, thou hast searched me out, and known me: thou knowest my down-sitting, and mine up-rising, thou understandest my thoughts long before,

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the morning: and remain in the uttermost parts of the sea;

9 Even there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day: the darkness and light to thee are both alike.

12 For my reins are thine: thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being unperfect: and in thy book were all my members written;

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God: O how great is the sum of them!

18 If I tell them, they are mo in number then the sand: when I wake up, I am present with thee.

19 Wilt

19 Wilt thou not slay the wicked, O God: depart from me ye blood-thirsty men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

Eripe me, Domine. Psal. cxl.

DEliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Who imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battel.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy sight.

Domine, clamavi. Psal. cxli.

LOrd, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Evening Prayer.

Voce mea ad Dominum. Psal. cxlii.

I Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks

thanks unto thy Name: which thing if thou wilt grant me, then shall the righteous resort unto my company.

Domine, exaudi. Psal. cxliii.

HEar my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake.

2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving kindness betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Morning Prayer.

Benedictus Dominus. Psal. cxliv.

BLessed be the Lord my strength: who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortreſs, my caſtle and deliverer, my defender, in whom I truſt: who ſubdueth my people that is under me.

3 Lord, what is man, that thou haſt ſuch reſpect unto him: or the ſon of man, that thou ſo regardeſt him?

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow thy heavens, O Lord, and come down: touch the mountains, and they ſhall ſmoke.

6 Caſt forth thy lightning, and tear them: ſhoot out thine arrows, and conſume them.

7 Send down thine hand from above: deliver me, and take me out of the great waters, from the hand of ſtrange children;

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God: and ſing praiſes unto thee upon a ten-ſtringed lute.

10 Thou haſt given victory unto kings: and haſt delivered David thy ſervant from the peril of the ſword.

11 Save me, and deliver me from the hand of ſtrange children: whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſons may grow up as the young plants: and that our daughters may be as the poliſhed corners of the temple.

13 That our garners may be full and plenteous with all manner of ſtore: that our ſheep may bring forth thouſands, and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour, that there be no decay: no leading into captivity, and no complaining in our ſtreets.

15 Happy are the people that are in ſuch a caſe: yea, bleſſed are the people who have the Lord for their God.

Exaltabo te, Deus. Pſal. cxlv.

I Will magnifie thee, O God, my King: and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praiſe thy Name for ever and ever.

3 Great is the Lord and marvellous, worthy to be praiſed: there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worſhip: thy glory, thy praiſe and wondrous works;

6 So that men shall speak of the might of thy marvelous acts: and I will also tell of thy greatness.
7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.
8 The Lord is gracious and merciful: long-suffering, and of great goodness.
9 The Lord is loving unto every man: and his mercy is over all his works.
10 All thy works praise thee, O Lord: and thy saints give thanks unto thee.
11 They shew the glory of thy kingdom: and talk of thy power;
12 That thy power, thy glory, and mightiness of thy kingdom: might be known unto men.
13 Thy kingdom is an everlasting kingdom: and thy dominion endureth throughout all ages.
14 The Lord upholdeth all such as fall: and lifteth up all those that are down.
15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.
16 Thou openest thine hand: and fillest all things living with plenteousness.
17 The Lord is righteous in all his ways: and holy in all his works.
18 The Lord is nigh unto all them that call upon him: yea, all such as call upon him faithfully.
19 He will fulfil the desire of them that fear him: he also will hear their cry, and will help them.
20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.
21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever,

Lauda, anima mea. Psal. cxlvi.

PRaise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being, I will sing praises unto my God.
2 O put not your trust in princes, nor in any child of man: for there is no help in them.
3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.
4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.
5 Who made heaven and earth, the sea and all that therein is: who keepeth his promise for ever.
6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The

7 The Lord looſeth men out of priſon: the Lord giveth ſight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the ſtrangers, he defendeth the fatherleſs and widow: as for the way of the ungodly, he turneth it upſide down.

10 The Lord thy God, O Sion, ſhall be King for evermore: and throughout all generations.

Evening Prayer.

Laudate Dominum. Pſal. cxlvii.

O Praiſe the Lord, for it is a good thing to ſing praiſes unto our God: yea, a joyful and pleaſant thing it is to be thankful.

2 The Lord doth build up Jeruſalem: and gather together the out-caſts of Iſrael.

3 He healeth thoſe that are broken in heart: and giveth medicine to heal their ſickneſs.

4 He telleth the number of the ſtars: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wiſdom is infinite.

6 The Lord ſetteth up the meek: and bringeth the ungodly down to the ground.

7 O ſing unto the Lord with thankſgiving: ſing praiſes upon the harp unto our God.

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the graſs to grow upon the mountains, & herb for the uſe of men

9 Who giveth fodder unto the cattel: and feedeth the young ravens that call upon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their truſt in his mercy.

12 Praiſe the Lord, O Jeruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

15 He ſendeth forth his commandment upon earth: and his word runneth very ſwiftly.

16 He giveth ſnow like wooll: and ſcattereth the hoar-froſt like aſhes,

17 He

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. Psal. cxlviii.

O Praise the Lord of heaven: praise him in the height.

2 Praise him, all ye angels of his: praise him, all his host.

3 Praise him, sun and moon: praise him all ye stars and light.

4 Praise him, all ye heavens: and ye waters that are above the heavens.

5 Let them praise the name of the Lord: for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps;

8 Fire and hail, snow and vapours: wind and storm, fulfilling his word;

9 Mountains and all hills: fruitful trees and all cedars;

10 Beasts and all cattel: worms and feathered fowls;

11 Kings of the earth and all people: princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal. cxlix.

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek-hearted.

5 Let

5 Let the saints be joyful with glory: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands;

7 To be avenged of the heathen: and to rebuke the people;

8 To bind their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

Laudate Dominum. Psal. cl.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

Forms of Prayer to be used at Sea.

¶ *The Morning and Evening Service to be used daily at Sea, shall be the same which is appointed in the Book of Common Prayer.*

¶ *These two following Prayers are to be also used in His Majesties Navy every day.*

O Eternal Lord God, who alone spreadest out the heavens, and ruleſt the raging of the Sea; who hast compassed the waters with bounds, until day and night come to an end; Be pleased to receive into thy Almighty and most gracious protection, the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the Sea, and from the violence of the enemy, ỹ we may be a safe-guard unto our most gracious Sovereign Lord King *Charles*, and his kingdoms, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our

Island

land may in peace and quietness serve thee our God, and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies, to praise and glorifie thy holy Name, through Jesus Christ our Lord. *Amen.*

The Collect.

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the sea, and who stillest the rage thereof; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help: save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to the still voice of thy Word, and to obey thy commandments: but now we see how terrible thou art in all thy works of wonder, the great God to be feared above all: and therefore we adore thy divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us for thy mercies sake in Jesus Christ thy Son our Lord. *Amen.*

Or this.

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below; Look down, we beseech thee, and hear us calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up: Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging winds, and the roring sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the days of our life. Hear, Lord, and save us for the infinite merit of our blessed Saviour thy Son, our Lord Jesus Christ. *Amen.*

T

The Prayer to be said before a Fight at Sea with any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things; Thou sittest in the throne judging right; and therefore we make our address to thy divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not always the battel to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single persons that cannot meet to joyn in Prayer with others by reason of the Fight or Storm.

General Prayers.

LOrd, be merciful to us sinners, and save us for thy mercies sake.

Thou art the great God, that hast made, and rulest all things: O deliver us for thy Names sake.

Thou art the great God to be feared above all: O save us, that we may praise thee.

Special Prayers with respect to the Enemy.

THou, O Lord, art just and powerful; O defend our cause against the face of the enemy.

O God, thou art a strong towre of defence to all that flee unto thee: O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorifie thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy. O Lord, arise, help us, and deliver us for thy Names sake.

Short Prayers in respect of a Storm.

THou, O Lord, that stillest the raging of the sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord,

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.
O Lord, hear us.
O Chriſt, hear us.
God the Father, God the Son, God the Holy
oſt, have mercy upon us, ſave us now and ever-
re. Amen.
O Ur Father, which art in heaven; Hallowed be
O thy Name. Thy kingdom come. Thy will be
e in earth, As it is in heaven. Give us this day
r daily bread. And forgive us our treſpaſſes, As
forgive them that treſpaſs againſt us. And lead
ot into temptation: But deliver us from evil.
r thine is the kingdom, the power, and the glory,
ever and ever. Amen.

When there ſhall be Imminent danger, as many as can be ſpared from neceſſary ſervice in the Ship, ſhall be called together, and make an humble Confeſſion of their ſins to God: In which every one ought ſeriouſly to reflect upon thoſe particular ſins of which his conſcience ſhall accuſe him: ſaying as followeth.

The Confeſſion.

A Lmighty God, Father of our Lord Jeſus Chriſt,
A maker of all things, judge of all men; we acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed againſt thy divine Majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and be heartily ſory for theſe our miſdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, moſt merciful Father; for thy Son our Lord Jeſus Chriſts ſake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy Name, through Jeſus Chriſt our Lord. Amen.

Then ſhall the Prieſt, if there be any in the Ship, pronounce this Abſolution.

A Lmighty God, our heavenly Father, who of
A his great mercy hath promiſed forgiveneſs of ſins to all them which with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your ſins; confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

Thankſ-

Thanksgiving after a Storm.

Jubilate Deo. Psal. lxvi.

O Be joyful in God, all ye lands: sing praise unto the honour of his Name, make his praise to be glorious.

Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee and praise thy Name.

O come hither, and behold the works of God how wonderful he is in his doing towards the children of men.

He turned the sea into dry land: so that they went through the water on foot; there did we rejoyce thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

O praise our God, ye people: and make the voice of his praise to be heard;

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved us: thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare: and laidst trouble upon our loyns.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings: and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams: I will offer bullocks and goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath done for my soul.

I called unto him with my mouth: and gave him praises with my tongue.

If I incline unto wickedness with my heart: the Lord will not hear me.

But God hath heard me: and considered the voice of my prayer.

Praised be God, who hath not cast out my prayer: nor turned his mercy from me.

Glory

Glory be to the Father, and to the Son: and to
the holy Ghost;
As it was in the beginning, is now, and ever shall
be: world without end. Amen.

Confitemini Domino. Psal. cvii.

O Give thanks unto the Lord, for he is gracious:
and his mercy endureth for ever.
Let them give thanks whom the Lord hath re-
deemed: and delivered from the hand of the ene-
my;
And gathered them out of the lands, from the
east, and from the west: from the north, and from
the south.
They went astray in the wilderness out of the
way: and found no city to dwell in;
Hungry and thirsty: their soul fainted in them.
So they cried unto the Lord in their trouble:
and he delivered them from their distress.
He led them forth by the right way: that they
might go to the city where they dwelt.
O that men would therefore praise the Lord for his
goodness: and declare the wonders that he doeth for
the children of men!
For he satisfieth the empty soul: and filleth the
hungry soul with goodness.
Such as sit in darkness, and in the shadow of
death: being fast bound in misery and iron;
Because they rebelled against the words of the
Lord: and lightly regarded the counsel of the most
Highest;
He also brought down their heart through heavi-
ness: they fell down, and there was none to help
them up.
So when they cried unto the Lord in their trouble:
he delivered them out of their distress.
For he brought them out of darkness, and out of the
shadow of death: and brake their bonds in sunder.
O that men would therefore praise the Lord for
his goodness: and declare the wonders that he
doeth for the children of men!
For he hath broken the gates of brass: and smit-
ten the bars of iron in sunder.
Foolish men are plagued for their offence: and
because of their wickedness.
Their soul abhorred all manner of meat: and
they were even hard at deaths door.
So when they cried unto the Lord in their trou-
ble: he delivered them out of their distress.

He

He sent his word and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladness.

They that go down to the sea in ships: and occupy their business in great waters;

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits end.

So when they cry unto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad, because they are at rest: and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doeth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders!

Who turneth the floods into a wilderness: and drieth up the water-springs.

A fruitful land maketh he barren: for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water: and water-springs of a dry ground.

And there he setteth the hungry: that they may build them a city to dwell in;

That they may sow their land, and plant vineyards: to yield them fruits of increase.

He blesseth them, so that they multiply exceedingly: and suffereth not their cattel to decrease.

And again, when they are minished and brought low: through oppression, through any plague or trouble;

Though he suffer them to be evil-intreated through tyrants: and let them wander out of the way in the wilderness;

Yet

yet helpeth he the poor out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and rejoyce: and the mouth of all wickedness shall be stopped.

Whoso is wise, will ponder these things: and they shall understand the loving kindness of the Lord.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Collects of Thanksgiving.

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; We thy poor creatures, whom thou hast made and preserved, holding our souls in life, and now rescuing us out of the jaws of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and Thanksgiving, for that thou heardest us when we called in our trouble, and didst not cast out our Prayer, which we made before thee in our great distress; even when we gave all for lost, our ship, our goods, our lives, then didst thou mercifully look upon us, and wonderfully command a deliverance; for which, we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. *Amen.*

Or this.

O Most mighty and gracious good God, thy mercy is over all thy works, but in special manner hath been extended toward us, whom thou hast so powerfully and wonderfully defended. Thou hast shewed us terrible things, and wonders in the deep, that we might see how powerful and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed us, how both winds and seas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bless and glorifie thy Name for this thy mercy in saving us, when we were ready to perish. And we beseech thee, make us as truly sensible now of thy mercy, as we were then of the danger: And give us hearts always ready to express our thankfulness, not onely by words, but also by our lives, in being more obedient to thy holy commandments. Continue, we beseech thee, this thy goodness to us, that we, whom

...ou hast saved, may serve thee in holiness and righteousness, all the days of our life, through Jesus Christ our Lord and Saviour. *Amen.*

A Hymn of Praise and Thanksgiving after a dangerous tempest.

O Come, let us give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

Great is the Lord, and greatly to be praised; let the redeemed of the Lord say so: whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion: slow to anger, and of great mercy.

He hath not dealt with us according to our sins: neither rewarded us according to our iniquities.

But as the heaven is high above the earth: so great hath been his mercy towards us.

We found trouble and heaviness: we were even at deaths door;

The waters of the sea had well nigh covered us: the proud waters had well nigh gone over our soul;

The sea rored: and the stormy wind lifted up the waves thereof;

We were carried up, as it were to heaven, and then down again into the deep: our soul melted within us, because of trouble;

Then cried we unto thee, O Lord: and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants: but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment: and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness: and declare the wonders that he hath done, and still doeth for the children of men.

Praised be the Lord daily: even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands: and we will triumph in thy praise.

Blessed be the Lord God: even the Lord God, who onely doeth wondrous things;

And

And blessed be the Name of his Majesty for ever: and let every one of us say, Amen, Amen.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all now and for evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of praise and thanksgiving after Victory.

IF the Lord had not been on our side, now may we say: if the Lord himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul: the deep waters of the proud had gone over our soul.

But praised be the Lord: who hath not given us over as a prey unto them.

The Lord hath wrought: a mighty salvation for us.

We got not this by our own sword, neither was it our own arm that saved us: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto us.

The Lord hath appeared for us: the Lord hath covered our heads, and saved us to stand in the day of battel.

The Lord hath appeared for us: the Lord hath overthrown our enemies, and dashed in pieces those that rose up against us;

Therefore not unto us, O Lord, not unto us: but unto thy Name be given the glory.

The Lord hath done great things for us: the Lord hath done great things for us, for which we rejoyce.

Our help ſtandeth in the Name of the Lord: who hath made heaven and earth.

Bleſſed be the Name of the Lord: from this time forth for evermore.

Glory be to the Father, and to the Son: and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be; world without end. Amen.

¶ *After this Hymn may be ſung the* Te Deum.

¶ *Then this Collect.*

O Almighty God, the Sovereign Commander of all the world, in whoſe hand is power and might, which none is able to withſtand; We bleſs and magnifie thy great and glorious Name for this happy victory, the whole glory whereof we do aſcribe to thee, who art the onely giver of victory. And, we beſeech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Goſpel, the honour of our Sovereign, and as much as in us lieth, to the good of all mankind. And, we beſeech thee, give us ſuch a ſenſe of this great mercy, as may engage us to a true thankfulneſs, ſuch as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jeſus Chriſt our Lord: To whom with thee, and the holy Spirit, as for all thy mercies, ſo in particular for this victory and deliverance, be all glory and honour world without end. *Amen.*

2 *Cor.* 13. 14.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

At the Burial of their Dead at Sea.

¶ *THe Office in the Common Prayer-uſed; Onely inſtead of theſe words* [We may here commit his body to the ground, earth to earth, *&c.*] ſay,

WE therefore commit his body to the Deep, to be turned into corruption, looking for the

the resurrection of the body (when the sea shall give up her dead) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

A Form of Prayer with Thanksgiving

to be used yearly upon the Fifth day of *November*; For the happy deliverance of the King, and the Three Estates of the Realm, from the most Traiterous and Bloudy intended Massacre by Gunpowder.

¶ *The Service shall be the same with the usual Office for Holy-days in all things; Except where it is hereafter otherwise appointed.*

¶ *If this day shall happen to be Sunday, onely the Collect proper for that Sunday, shall be added to this Office in its place.*

¶ *Morning Prayer shall begin with one of these Sentences.*

TUrn thy face away from our sins, O Lord, and blot out all our offences. *Psal.* 51.9.

Correct us, O Lord, but with judgment, not in thine anger; lest thou bring us to nothing. *Jer.* 10.24.

I will go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. S. *Luke* 20.18,19.

¶ *Proper Psalms.*
XXVII, LXIV, CXXIV, CXXIX.
¶ *Proper Lessons.*
The first, 2 Sam. xxii.
The second. Acts xxiii.

¶ *In the Suffrages after the Creed, these shall be Inserted and used for the King.*

Priest. O Lord save the King;
People. Who putteth his trust in thee.
Priest. Send him help from thy holy place.
People. And evermore mightily defend him.
Priest. Let his enemies have no advantage against him.
People. Let not the wicked approch to hurt him.

¶ *Instead of the first Collect at Morning Prayer, shall these two be used.*

ALmighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the wicked conspiracies, and malicious practises of all the enemies thereof; We yield thee our unfeigned thanks and praise for the wonderful and mighty deliverance of our late gracious Sovereign King *James*, the Queen, the Prince, and all the Royal branches, with the Nobility, Clergy, and Commons of this Realm, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: and therefore, not unto us, O Lord, not unto us; but unto thy Name be ascribed all honour and glory, in all Churches of the Saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in bloud. Infatuate and defeat their counsels, abate their pride, allwage their malice, and confound their devices. Strengthen the hands of our gracious King *Charles*, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail against us, or triumph in the ruine of thy Church among us: But that our gracious Sovereign and his Realms being preserved in thy true Religion, and by thy mercy

ful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. *Amen.*

¶ In the end of the Litany (which shall always this day be used) after the Collect, [We humbly beseech thee O Father, *&c.*] *shall this be said which followeth.*

ALmighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprise, plotted, and intended this day to be executed against the King and the whole State of this Realm, for the subversion of the Government, and Religion established amongst us; We most humbly praise and magnifie thy glorious Name for this thine infinite gracious goodness towards us. We confess it was thy mercy, thy mercy alone, that we were not then consumed. For our sins cried to heaven against us; and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but didst in mercy deliver us from their malice, and preserve us from death and destruction. Let the consideration of this thy goodness, O Lord, work in us true repentance, that iniquity may not be our ruine. And increase in us more and more a lively faith, and fruitful love in all holy obedience, that thou mayest continue thy favour with the light of thy Gospel to us and our posterity for evermore; and that for thy dear Sons sake Jesus Christ our only Mediatour and Advocate. *Amen.*

¶ In the Communion Service, in stead of the Collect for the day, shall this which followeth be used.

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly present our selves before thy Majesty, acknowledging thy power, wisdom, and goodness in preserving the King, and the three Estates of this Realm assembled in Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this thy great mercy towards us. Protect and defend our Sovereign Lord the King, and all the Royal Family, from all Treasons and Conspiracies;

ciety: Preserve them in thy faith, fear, and love; prosper his Reign with long happiness here on earth; and crown him with everlasting glory hereafter in the kingdom of heaven; through Jesus Christ our onely Saviour and Redeemer. *Amen.*

The Epistle. Rom. 13 1.

LEt every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not onely for wrath, but also for conscience sake. For, for this cause pay you tribute also: for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Mat. 27. 1.

WHen the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governour. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent bloud. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of bloud. And they took counsel, and bought with them the potters field, to bury strangers in. Wherefore that field was called, The field of bloud unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they

they of the children of Israel did value; and gave them for the potters field, as the Lord appointed me.

¶ *After the Creed, if there be no Sermon, shall be read one of the six Homilies against Rebellion.*

¶ *This sentence is to be read at the Offertory.*

WHatsoever ye would that men should do to you, do ye even so to them; for this is the *law* and the prophets. S. *Matth.* 7. 12.

A Form of Common Prayer to be used yearly upon the xxx. day of *January*, being the day of the Martyrdom of King *CHARLES* the First.

¶ *If this day shall happen to be Sunday, this Form of Service shall be used the next day following.*

¶ *The Service shall be the same with the usual Office for Holy-days in all things; except where it is hereafter otherwise appointed.*

The Order for Morning Prayer.

¶ *He that ministreth, shall begin with one of these Sentences.*

CORrect us, O Lord, but with judgment, not in thine anger: lest thou bring us to nothing. *Jer.* x. 24.

Rent your heart, and not your garments, and turn to the Lord your God: for he is gracious and merciful; slow to anger, and of great kindness; and repenteth him of the evil. *Joel ii.* 13.

It is of the Lords mercies, that we are not consumed; because his compassions fail not. *Lam. iii.* 22.

¶ *Instead of* Venite, exultemus, *shall this Psalm following be used, one verse by the Priest, another by the Clerk and People.*

O Come, let us worship and fall down: and kneel before the Lord our Maker. *Psal. xcv.* 6.

Let us repent, and turn from our wickedness: and our sins shall be forgiven us. Acts iii. 19.

Let us turn every one from his evil way: and the Lord will turn from his fierce anger, and we shall not perish. *Jon. iii.* 8, 9.

We acknowledge our faults: and our sins are ever before us. Psal. li. 3.

We have provoked thine anger, O Lord: but there is mercy with thee, therefore shalt thou be feared. *Lam. iii.* 42. *Psal. cxxx.* 4.

O shut not up our souls with sinners: nor our life with the blood-thirsty. Psal. xxvi. 9.

Thou hast promised, O Lord, that before we call, thou wilt answer: and whiles we are yet speaking, thou wilt hear. *Isa. lxv.* 24.

And now in the anguish of our souls we cry unto thee: Hear, Lord, and have mercy. Baruch. iii. 1.

O Lord, rebuke us not in thine indignation: neither chasten us in thy displeasure. *Psal. vi.* 1.

For thy Names sake be merciful to our sin: for it is great. Psal. xxv. 10.

Turn thy face from our sins: and put out all our misdeeds. *Psal. li.* 9.

Make us clean hearts, O God: and renew a right spirit within us. v. 10.

Deliver us from blood-guiltiness, O God: thou that art the God of our salvation. *v.* 14.

O deliver us, and be merciful to our sins: for thy Names sake. Psal. lxxix. 9.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem. *Psal. li.* 18.

So we that are thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation. Psalm. lxxix. 14.

Glory be to the Father, and to the Son: and to the holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. Amen.

¶ *Proper Psalms. vii, ix, x, xi.*

¶ *Proper Lessons.* The first, 2 *Sam.* 1.
The second, S. *Mat. xxvii.*

¶ *Instead of the first Collect at Morning Prayer, this which followeth shall be used.*

O Most mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men, who in thy heavy displeasure didst suffer the life of our late gracious Sovereign to be this day

thy taken away by wicked hands; We, thy unworthy servants, humbly confess that the sins of this Nation have been the cause which hath brought this heavy judgment upon us. But, O gracious God, when thou makest inquisition for bloud, lay not the guilt of this innocent bloud (the shedding whereof nothing but the bloud of thy Son can expiate) lay it not to the charge of the people of this land, nor let it be required of us, or our posterity. Be merciful, be merciful unto thy people, whom thou hast redeemed; and be not angry with us for ever; but pardon us for thy mercies sake, through the merits of thy Son our Lord Jesus Christ. *Amen.*

¶ *In the end of the Litany (which shall always this day be used) after the Collect* [We humbly beseech thee, O Father, &c.] *these three Collects are to be used.*

O Lord, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee, that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses, receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy, to thee onely it appertaineth to forgive sins; Spare us therefore, good Lord, spare thy people whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners: but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

¶ *Then shall the people say this that followeth, after the Minister.*

TUrn thou us, O good Lord, and so shall we be turned: Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying: For thou art a merciful

God, Full of compassion, Long-suffering, and of great pity. Thou spar'est when we deserve punishment, And in thy wrath think'est upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son Jesus Christ our Lord. Amen.

¶ *In the Communion-service, immediately after the Commandments shall this Collect be used.*

ALmighty Lord, and everlasting God; Vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Then shall follow the Prayer for the King,* [Almighty God, whose kingdom is everlasting, *&c.*] *And after that, these two Collects in stead of that for the day.*

BLessed Lord, in whose sight the death of thy Saints is precious; We magnifie thy Name for that abundant grace bestowed on our late Martyred Sovereign; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto bloud; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us, that we may follow the example of his patience, and charity: And grant, that this our Land may be freed from the vengeance of his bloud, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake. *Amen.*

GRant, Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ. *Amen.*

The

The Epistle. 1 S. Pet. 2. 13.

SUbmit your selves to every ordinance of man for the Lords sake; whether it be to the king as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants, be subject to your masters with all fear, not onely to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffered for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

The Gospel. S. Matth. 21. 33.

THere was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a towre, and let it out to husbandmen, and went into a far countrey. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more then the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seise on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

¶ *Also*

In After the Prayer [For the whole state of Christ's Church, *&c.*] *this Collect shall be used.*

O Lord, our heavenly Father, who dost not punish us as our sins have deserved, but hast in the midst of judgment remembred mercy; We acknowledge it thy special favour, that though for our many and great provocations, thou didst suffer thine Anointed to fall this day into the hands of violent and bloud-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever as sheep without a shepherd, but by thy gracious providence didst miraculously preserve the undoubted heir of his Crown, our most gracious Sovereign King *CHARLES* the second, from his bloudy enemies, hiding him under the shadow of thy wings, until their tyranny was overpast, and bringing him back in thy good appointed time to sit in peace upon the throne of his Father, and to exercise that authority over us, which of thy special grace thou hadst committed unto him. For these thy great and unspeakable mercies, we render thee most humble thanks from the bottom of our hearts, beseeching thee still to continue thy gracious protection over him, and to grant him a long and a happy Reign over us: So we that are thy people will give thee thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord. *Amen.*

The

The Order for Evening Prayer.

¶ *Proper Psalms.* Xxxviij, Lxxv, Cxliij.

¶ *Proper Lessons.*

The first, *Jer.* xli. or *Dan.* ix. to *v.* 22.
The second, *Heb.* xi. *v.* 32. to *cap.* xij. *v.* 7.

Instead of the first Collect at Evening Prayer, use these two which follow.

O Blessed Lord God, who by thy wisdom not onely guidest and ordereſt all things most suitably to thine own justice, but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works; We thy sinful people fall down before thee, confessing that thy judgments were right in permitting cruel men, sons of Belial, this day to imbrue their hands in the bloud of thine Anointed; we having drawn down the same upon our selves, by the great and long provocations of our sins against thee; for which we do therefore here humble our selves before thee, imploring thy mercy for the pardon of them all; and that thou wouldest deliver this Nation from bloud-guiltineſs (that of this day especially) and turn from us and our posterity all those judgments which we by our sins have deſerved: Grant this for the all-sufficient merits of thy Son, our Saviour Jesus Christ. *Amen.*

BLeſſed God, just, and powerful, who didst permit thy dear servant, our late dread Sovereign, to be this day given up to the violent outrages of wicked men, to be despitefully used, and at last murdered by them; Though we cannot reflect upon so foul an act but with horrour and astonishment; yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed, whom thou wert pleaſed, even at the hour of death, to endue with an eminent measure of exemplary patience, meekneſs, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such a height of violence against him, as to kill his perſon, and take poſſeſſion of his throne;

yet

didst thou in great mercy preserve his Son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: for which we glorifie thy Name, through Jesus Christ our blessed Saviour. *Amen.*

¶ *Immediately before the Prayer of* S. Chrysostom, *shall this Collect be used.*

ALmighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who, by that barbarous murder this day committed upon the sacred person of thine Anointed, our late Sovereign, hast taught us, that neither the greatest of Kings, nor the best of men are more secure from violence, then from natural death; Teach us also hereby so to number our days, that we may apply our hearts unto wisdom. And grant that neither the splendour of any thing that is great, nor the conceit of any thing that is good in us, may any way withdraw our eyes from looking upon our selves as sinful dust and ashes; but that (according to the example of this thy blessed Martyr) we may press forward towards the prize of the high calling that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end: And all this for thy Son our Lord Jesus Christs sake; To whom, with thee, and the holy Ghost, be all honour, and glory, world without end. *Amen.*

Form of Prayer with Thanksgiving to be used yearly upon the XXIX. day of *May*; being the day of his Majesties Birth, and happy Return to his Kingdoms.

The Service shall be the same with the usual Office for Holy-days in all things; Except where it is hereafter otherwise appointed.

If this day shall happen to be Ascension-day, Whit-Sunday, or Trinity-Sunday, onely the Collects of this Office are to be added to the several Services for those Festivals in their proper places. If it shall happen to be any other Sunday, or to be Munday, or Tuesday in Whitsun-week, the Collects shall be used as before, and also the proper Psalms here appointed, in stead of those of ordinary course, and all the rest of this Office omitted.

¶ *Morning Prayer shall begin with this sentence.*

I Exhort, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for Kings, and all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty: For this is good and acceptable in the sight of God our Saviour. *1 Tim. 2. 1, 2, 3.*

¶ *In stead of* Venite, exultemus, *shall be sung or said this Hymn following; one Verse by the Priest, and another by the Clerk and People.*

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation. *Psal. 95. 1.*
Let us come before his presence with thanksgiving: and shew our selves glad in him with psalms. verse. 2.
For the Lord is a great God: and a great King above all gods. *vers.* 3.
With his own right hand, and with his holy arm: hath he gotten himself the victory. Psal. 98. 2.
The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen. *vers.* 3.

He

He hath remembred his mercy and truth towards the house of Israel: and all the ends of the world have seen the salvation of our God. verſ. 4.

For he hath found David his ſervant: with his holy oyl hath he anointed him. *Pſal.*89.21.

His hand hath hold him faſt: and his arm hath ſtrengthened him. verſ. 22.

The enemy hath not been able to do him violence: the ſon of wickedneſs hath not hurt him. *verſ.* 23.

He hath ſmitten down his foes before his face: and plagued them that hated him. verſ. 24.

His truth alſo, and his mercy hath been with him: and in his name is his horn exalted. *verſ.* 25.

He hath ſet his dominion alſo in the ſea: and his right hand in the floods. verſ. 26.

Therefore all the kings of the earth ſhall praiſe thee, O Lord: for they have heard the words of thy mouth. *Pſal.*138.4.

Yea, they ſhall ſing in the ways of the Lord: that great is the glory of the Lord. verſ.5.

My mouth alſo ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy name for ever and ever. *Pſal.*145.21.

Glory be to the Father, and to the Son: and to the holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be: world without end. Amen.

¶ *Proper Pſalms.*
Xx. Xxi. Lxxxv. Cxviii.

¶ *Proper Leſſons.*
The firſt, 2 *Sam.*19.v.9.
The ſecond, *Rom.* 13.

¶ *In the Suffrages after the Creed, theſe ſhall be inſerted and uſed for the King.*

Prieſt. O Lord, ſave the King;
People. Who putteth his truſt in thee.
Prieſt. Send him help from thy holy place.
People. And evermore mightily defend him.
Prieſt. Let his enemies have no advantage againſt him.
People. Let not the wicked approch to hurt him.

¶ *Inſtead*

Instead of the first Collect for Morning Prayer, these two shall be used.

O Lord God of our Salvation, who hast been exceedingly gracious unto this land, and by a miraculous providence hast delivered us out of our late miserable confusions, by restoring to us our dread Sovereign Lord, thy servant King *Charles*; we are now here before thee with all due thankfulness to acknowledge thine unspeakable goodness this day shewed unto us, and to offer up our sacrifices of praise unto thy glorious Name; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of our selves; vowing all holy obedience in thought, word, and work, unto thy divine Majesty; and promising in thee, and for thee all loyal and dutiful allegiance to thine anointed Servant, and to his Heirs after him: whom we beseech thee to bless with all increase of grace, honour, and happiness in this world, and to crown with immortality and glory in the world to come; for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

O God, who by thy divine providence and goodness didst this day first bring into the world, and didst this day also bring back and restore to us, and to his own just and undoubted rights, our most gracious Sovereign Lord, thy servant King *Charles*; preserve his life, and establish his throne, we beseech thee. Be unto him a helmet of salvation against the face of his enemies, and a strong towre of defence in the time of trouble. Let his reign be prosperous, and his days many. Let justice, truth, and holiness; let peace, and love, and all Christian vertues flourish in his time. Let his people serve him with honour and obedience; and let him so duly serve thee on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. *Amen.*

¶ *In the end of the Litany (which shall always this day be used) after the Collect,* [We humbly beseech thee, O Father, &c.] *shall this be said which followeth.*

O Lord God, most merciful Father, who of thy especial grace and favour didst this day bring home unto us thy servant King *Charles* our Sovereign, and place him in the throne of this Kingdom, thereby restoring to us the publick and free profession of thy true Religion and Worship, to the great comfort and joy of our hearts; We thine unworthy servants, here assembled together to celebrate the memory of this thy mercy, most humbly beseech thee to grant us grace, that we may always shew our selves truly and unfeignedly thankful unto thee for the same: and that our gracious King may through thy mercy continue his Reign over us in all vertue, godliness, and honour, many and many years; and that we dutifully obeying him, as faithful and loyal subjects, may long enjoy him, with the continuance of thy great blessings, which by him thou hast vouchsafed unto us, through Jesus Christ our Lord. *Amen.*

¶ *Immediately before the Prayer of* S. Chrysostom, *stile the Collect of Thanksgiving;* [For Peace, and deliverance from our enemies.]

O Almighty God, who art a strong towre of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

¶ *In the Communion-Service between the Commandments and the Epistle, shall these two Collects be used, in stead of the Collect for the King, and that of the day.*

O Most gracious God and merciful Father, who hast by thy infinite power and goodness safely and quietly, after so many and great troubles and adversities, settled thy servant our Sovereign Lord King *Charles*, in the throne of his Fathers, notwithstanding all the power and malice of his enemies)

emies) restoring unto us with him, and by him a free profession of thy Sacred Truth and Gospel, ether with our former peace and prosperity; We eech thee to grant him the defence of thy salva-, and to shew forth thy loving kindness and ercy to him; and to stir up continually in our rts all faithful duty and loyalty towards him, with eligious obedience, and thankfulness unto thee these and all other thy mercies, through Jesus rist our Lord. *Amen.*

GRant, we beseech thee, Almighty God, that our Soveregin Lord the King, whom thou didst as day happily bring home, and restore to us, may a mighty Protector of his People, a religious fender of thy sacred Faith, and of thy holy Church ong us, a glorious Conquerour over all his ene- es, a gracious Governour unto all his subjects, d a happy Father of many children to rule this ation by succession in all ages, through Jesus rist our Lord. *Amen.*

The Epistle. 1 S. Pet. 2. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which ar against the soul; having your conversation ho- est among the Gentiles: that whereas they speak ainst you as evil-doers, they may by your good orks which they shall behold, glo rie God in the y of visitation. Submit your selves to every or- nance of man for the Lords sake; whether it be the King, as supreme; or unto governours, as nto them that are sent by him for the punishment evil-doers, and for the praise of them that do ell. For so is the will of God, that with well-doing e may put to silence the ignorance of foolish men: s free, and not using your liberty for a cloke of alicious ness, but as the servants of God. Honour ll men. Love the brotherhood. Fear God. Honour he King.

The Gospel. S. Mat. 22. 16.

ANd they sent out unto him their disciples, with hou ar Herodians, saying, Master, we know that ruth, neither car teacheſt the way of God in egardest not the person for any man; for thou men. Tell us there-

fore,

fore, What thinkest thou? Is it lawful to give tri-
bute unto Cesar, or not? But Jesus perceived the
wickedness, and said, Why tempt ye me, ye hypo-
crites? Shew me the tribute-money. And they
brought unto him a peny. And he saith unto them,
Whose is this image and superscription? They
unto him, Cesars. Then saith he unto them, Ren-
therefore unto Cesar, the things which are Cesars
and unto God, the things that are Gods. When they
had heard these words, they marvelled, and
him, and went their way.

¶ *After the Prayer* [For the whole state of Christ
Church, &c.] *this Collect following shall be used.*

O Lord our God, who upholdest and governest
all things in heaven and earth, Receive our
humble prayers, with our thanksgivings for our Sa-
vereign Lord CHARLES, set over us by thy grace
and providence to be our King: And so, together
with him, shift the whole Royal Family with the
dew of thy heavenly Spirit, that they ever trust
in thy goodness, protected by thy power, and crow-
ned with thy gracious and endless favour, may con-
tinue before thee, in health, peace, joy, and honour,
a long and happy life upon earth, and after death
obtain everlasting life and glory in the kingdom of
heaven, by the merits and mediation of Christ Jesus
our Saviour, who with the Father and the holy
Spirit, liveth and reigneth ever one God, world
without end. Amen.

FINIS.